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Church of the Nazarene

6-23-1971

Herald of Holiness Volume 60 Number 17 (1971)

W. T. Purkiser (Editor)

Nazarene Publishing House

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Recommended Citation

Purkiser, W. T. (Editor), "Herald of Holiness Volume 60 Number 17 (1971)" (1971). *Herald of Holiness/Holiness Today*. 1374.

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DOMINION DAY (Canada) July 1

“...and on
earth peace”

(Luke 2:14)



INDEPENDENCE DAY (U.S.A.) July 4



JUNE 23 '71

HERALD OF
HOLINESS

CHURCH OF THE NAZARENE

General Superintendent Coulter



THE HELPLESSNESS OF JESUS

Can it be that the One who so confidently declared, "All power is given unto me in heaven and in earth," could be considered helpless?

It must have appeared that way to those who saw that pathetic Figure lying prostrate on the ground crying, "Let this cup pass from me." No doubt many considered Him to be weak and powerless as the soldiers came with swords and staves and led Him away. Multitudes watched Him writhing in pain upon that torturous cross at He gasped out His last words, "Father, into thy hands I commend my spirit."

Helpless? The songwriter grasped a great truth when he wrote, "He could have called ten thousand angels, but He died alone for you and me." In submission to His Father's will, He drank the cup and offered himself up to God as a Sacrifice for man's sin. He silently endured the punishment of wicked men to accomplish our salvation. That "helpless" Figure on the middle cross was in reality triumphant because He obtained our redemption by the shedding of His precious blood!

However, the words of William Barclay give us insight into a great truth. He said, "There is a real sense in which we can speak of the 'helplessness' of Jesus." Helpless, because He is dependent on surrendered and obedient men and women to do His work. Helpless, because He needs redeemed and Spirit-filled men to show forth His love. Helpless, because He has chosen to carry on His purposes through human instruments.

When He wanted the people of Africa to be brought into the light of the gospel, He found a Harmon Schmelzenbach who was willing to go. When He wanted the primitive people of the Jimi Valley in New Guinea brought to a knowledge of Christ, He found a Will Bromley who was willing to stay seven years until victory came.

Today, He wants a neighbor visited, a shut-in encouraged, a sinner confronted with the way back to God. He is helpless until He finds somebody to go, to speak, to witness, to give.

Helpless without us! Can He have your lips, your hands, your heart today? □



■ By Tom Nees, Dayton, Ohio

Photo by Grover Brinkman

God created the earth, and called it good. The mountains and streams, the animals, the birds, the sky with sun and moon. He was pleased.

He then told man to have "dominion" over it all. Dominion? What does that mean?

For centuries, almost from the beginning, man thought dominion meant to dominate, to subdue and exploit. And so he set out to tame nature, as if his greatest enemy was this environment God called good. Never thinking that dominion means to care for, not to destroy. Hardly realizing that everything has its purpose and place—the air, the water, the trees, the soil, the animals, and man. With little interest in the delicate balance of life God set in motion during the days of creation.

We've come a long way now. Perhaps not for the good. Our greatest achievements may prove to be our downfall. Factories spewing waste into rivers void of oxygen and fish. Powerful automobiles and sprawling highways generating air poisoning. Expanding suburbs without concern for fields and streams.

There is something irreverent about a river without life, a sky darkened with smog, or a hillside bulldozed to submission.

In 1962, Rachael Carson, with her book *Silent Spring*, awakened an ignorant generation to the desecration of nature through pesticides which kill life in an unbelievable chain of biological destruction. At least now we know what is happening around us.

Not everyone cares. Some are even irritated by the inconvenience and expense of cleaning up and taking care of this good earth. Not the Christian. His gratitude for nature and his sense of responsibility come from the Book which tells the origin and meaning of all life.

Anyone acquainted with the Scriptures has developed a sensitive appreciation for nature. He has been led, like the Psalmist, to "green pastures" or "beside the still [clear] waters." He has looked through a transparent sky and testified, "The heavens declare the glory of God; and the firmament sheweth his handywork."

The Christian has heard Christ say, "Behold the birds of the air," and, "Consider the lilies of the field."

The Master lived in the fields. He watched seeds grow and trees bear fruit. He sailed Galilee with men who drew nets full of fish. There was something sacred about nature. He heard His Father



HERALD of HOLINESS

W. T. PURKISER, Editor in Chief
JACK M. SCHARN, Office Editor

Contributing Editors:

SAMUEL YOUNG
V. H. LEWIS
GEORGE COULTER

EDWARD LAWLOR
EUGENE L. STOWE
ORVILLE W. JENKINS

General Superintendents Church of the Nazarene

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Speak through it all and held before us the natural world as an example of the quality of life God intends for man.

Anyone who has listened to the roar of an ocean breaker or the rapids of a mountain river knows something of that sacredness. Not only to be seen and heard, but a sacredness inhaled in the aroma of mountain pines, the scent of wild flowers or an early morning fire.

If you have stopped by the "still waters," those deep pools of cold, clear water along the mountain streams, behind a beaver dam, or on a plateau where the river rests from the fury of its dash downstream, you understand how Isaiah could invite people to the Lord saying: "Ho, every one that thirsteth, come ye to the waters . . ."

It seemed as though the Lord invited me to drink. I followed a stream to its source. On my hands and knees at times, through the underbrush to a place where the ground opened for an artesian flow of pure, sparkling water. I cupped my hands to drink. And thought, "If any one thirst, let him come to me and drink. He who believes in me, as the scripture has said, 'Out of his heart shall flow rivers of living water'" (John 7:37-38, RSV).

Later I watched a chipmunk and a marmot, a porcupine and a groundhog; even caught a fleeting glimpse of a bear and a deer. One day we hiked high above the timberline, through the rain clouds, where the air is too scarce to support trees. Even here was life. The exquisite beauty of wild flowers. Vast expanse of green tundra and yellow columbines.

It seemed as though I could hear Him say again:

—If God so clothe the grass of the field . . .

—Even Solomon in all his glory was not arrayed like one of these.

"And God saw that it was good. And God said, Let us make man in our own image, after our likeness: and let them have dominion . . ."

Dominion, to protect, not destroy. □

faith

Faith is a step to answered prayer,
Crowned with victory bright and fair.
Faith is vision in the dark,
When we cannot see the mark.
Faith is seeing for our needs,
Trusting One who clothes and feeds.
Faith does not lean on temporal things,
But on Christ, to whom it clings.
Faith is asking a request,
Satisfied that He knows best.
Faith is resting on His breast,
For there we find that perfect rest.

Wanda Lang
Plymouth, Ind.

Volume 60, Number 17

June 23, 1971

Whole Number 3079

HERALD OF HOLINESS, 6401 The Paseo, Kansas City, Mo. 64131. Published biweekly (every other Wednesday) by the Nazarene Publishing House, M. A. Lunn, Manager, 2923 Troost Ave., Kansas City, Mo. 64109. Subscription price, \$3.00 per year in advance. Second-class postage paid at Kansas City, Mo. Address correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141. CHANGE OF ADDRESS: Please send new address and old, enclosing a recent address label if possible. Allow six weeks for change. Unsolicited manuscripts will not be returned unless accompanied by postage. Opinions expressed in signed articles are those of the authors, and do not necessarily represent the official position of the Church of the Nazarene.

Printed in U.S.A.

Cover photo: H. Armstrong Roberts

DO YOU HAVE A MINUTE?



Do you have a minute?" The question seemed to irritate me for the moment, for I *was* in a hurry. Shopping to do. Last-minute preparation for houseguests who were coming in tomorrow for a few days' visit. And now this phone call with its question, "Do you have a minute?"

"Of course," I answered the person on the other end of the line, trying hard to keep the "hurry and flurry" out of my voice.

I must have done a good job of it, for after listening to the plea from this close friend, asking me to stop what I was doing and pray earnestly to God for a very particular need, a tragic situation that had arisen in her immediate family, I gave her the "minute" she asked me for.

After I listened to her and gave her some scripture to read with the promise that I would pray about this trouble, assuring her that *God is able* (I didn't say "was able"), she thanked me and said good-bye.

Hanging up the receiver, I went to my bedroom, fell down on my knees, and asked God to help this family in their trouble. Then, feeling that God had heard my prayer for this friend, I went about the duties that confronted me and it seemed to me that life had never moved so smoothly for me to get everything done that I felt I must do.

That evening when all was quiet and a mantle of sleep had settled down on our little family, I picked up my Bible to have a time of private devotions. God's Holy Spirit seemed to direct me to that scripture found in Hebrews 4:16, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Keeping my Bible open in my lap, I remembered that, when I felt the irritation at the phone call, I had prayed silently, "God, help me," and God did.

How happy I felt as, sitting there in that stillness, I felt His presence! I felt well repaid for the time I had given to this friend in need, and I thought of the numberless times people had taken time out of their busy lives to listen to me in my need, and then to talk to God about that need.

I also thought of how each day He gives me, not *one* minute to speak a word of encouragement to some discouraged soul, to pray for that need of someone, to read and study His Word, to listen to His Holy Spirit speak to me, but over 1,400 of them. And as the days which form the fabric of the year slowly disintegrate under the marching feet of time, these minutes are in my hands to save or to squander, to use or abuse, to bless or to curse.

How aware am I of the time God gives me? And if I am aware of it, am I such a miserable failure at conserving this commodity that I can allow myself to ever say to that one in need of help, "Oh, I am so very busy"? Or how can I allow myself ever to be the least bit irritated when asked for just a "minute"?

I read one time where a wise man of another generation declared, "Lost wealth may be replaced by industry, lost health by temperance, lost knowledge by study, but lost time is gone forever."

O God, I pray that I may always be in such contact with Your Holy Spirit that, come what may, I shall have "that minute" to help that one in need.

□

CHALLENGED TO CHRISTLIKENESS

■ By J. Ray Shadowens
Topeka, Kans.

*"Have this mind in you, which was also in Christ Jesus."
(Philippians 2:5, ASV)*

Why climb Mt. Everest?" an inquiring reporter asked a noted mountain climber following a victorious conquest of that tallest of all peaks.

"Because it is there," was the quick reply.

For the "alive unto God," redeemed ones, "Mt. Philippians 2:5" is undeniably, unavoidably *there!*

Dismissed by mild religionists as an unattainable ideal, it is nonetheless, for the persevering Christian pilgrim, a spiritual summit waiting to be scaled. Its towering, blessing-capped peak bids the dedicated disciple to new vistas of fervent devotion and faithful service.

It is conceivable that a believer might spend all his days in rapturous contemplation near the base of this majestic mountain. The Old Testament directive: "Ye have compassed this mountain long enough" (Deuteronomy 2:3), should serve to prod the lethargic soul to begin the ascent.

Upward progress here is always made with diligent, soul-stretching effort. Spiritual advance is never automatic. We furnish the willingness; God furnishes the strength and grace.

Evincing his usual keen insight, Dr. E. Stanley Jones declares, "The highest adjective descriptive of character in any language is the adjective *Christlikeness*." More appropriately than he knew, his choice of "highest" to modify this spiritual quality fits in perfectly with our spiritual mountain-climbing emphasis.

Even more significant, this influential, Christian missionary-statesman entitled his own inspiring autobiography: *The Song of Ascents!* Some less radiant "saint" would probably have given his

life's story the not-so-inspiring title: "The Struggle of Ascents."

We judge Christlikeness to be higher than the entire range of other gifts and graces. Incorporated in the poured-out life and witness, it towers far above "... miracles, then gifts of healings, helps, governments, diversities of tongues" (I Corinthians 12:28).

Near-perfect "religious" performance, smooth social grace, personal magnetism, even conscientious moral duty, though no mean virtues, are overshadowed by Christlikeness. Liberality in stewardship, loyalty to the fundamentals of the faith, selfless labor in humanitarian causes, while never to be disparaged, are not to be equated with this sublime virtue, so much like our Lord.

Christlikeness, like our Lord himself, sees worth and value in all of God's creatures. It sees beauty and harmony where Christ saw beauty and harmony. It demonstrates compassion and a caring spirit just as Jesus did. If it exhibits purity of intent and personal sanctity, it is only a reflection of His blessed presence, never a designed pietism. The fruits of the Spirit, though never fully mature, adorn the testimony and give it meaning.

"He was more than a Christian; he was Christ-like," observed a contemporary of the saintly John Fletcher.

Despite what has been said here about whatever human effort goes into ascending "Mt. Philippians 2:5," let no one think for a moment that this eighteenth-century follower of our Lord made it his personal goal to be the recipient of such an accolade. He would have been the very last to

recognize such high attainment of personal piety. This sane mystic, sound scholar, and fearless minister of the Word would have been repelled by superficial piety, be it Methodistic, Puritanical, or any other brand. His exemplary life and service, like Wesley's, were "borne along by the tide of the Spirit."

The Spirit-controlled man possesses the finest spiritual balance that human personality can know. He is not overbalanced on the side of withdrawal and contemplation to the exclusion of social service and public performance. These are combined into a single life-purpose: to glorify Christ and

serve selflessly the needs of his fellowmen.

Perhaps the secret for spiritual success in our upward climb can be found in the instructive counsel of Dr. Jones, "*Glance* at others, gaze at Christ."

Christian history is replete with godly examples of religious stalwarts whose conscious and unconscious influence challenges modern believers to greater dimensions of commitment and involvement.

Many a child of God has been helped and sustained in the Christian warfare by a "glance" at those triumphant saints. Christlikeness comes only to those who "gaze at Christ." □

"All scripture is inspired by God and is useful for teaching the faith and correcting error, for resetting the direction of a man's life and training him in good living. The scriptures are the comprehensive equipment of the man of God, and fit him fully for all branches of his work"

(II Timothy 3:16-17, J. B. Phillips*)

OUR GREATEST SOURCE OF STRENGTH

It is scarcely possible to exaggerate the importance of diligent, persistent, intelligent study of the Scriptures, especially when this study is carried on in the spirit of prayer and in accordance with principles found in the Scriptures themselves. How useful and productive is this effort!

The Scriptures are useful for *teaching the faith*. Christians are believers, and a believer needs to know what he believes and why. The fountainhead of our faith is to be found in the Bible:

"... God was in Christ ..." (II Corinthians 5:19). We believe in the Incarnation. We are Christians.

"Therefore being justified by faith ..." (Romans 5:1). We believe in justification by faith. We are Protestants.

"And the very God of peace sanctify you wholly ..." (I Thessalonians 5:23). We believe in Christian perfection. We are Wesleyans.

*The New Testament in Modern English, copyright J. B. Phillips, 1958. Used by permission of the Macmillan Company, New York, and Geoffrey Bles, Ltd., London.

The Scriptures are useful in *correcting error*. Aberrations and corruptions of the faith have always afflicted the progress of the Church.

A group at Colossae had turned to the left, weakening faith in the deity of Christ, so Paul corrected them with a sound Christology.

Another group in Galatia had turned to the right, embracing legalism, so Paul corrected them with the message of justification by faith.

The threat of error still exists. A thorough grounding in *biblical* theology remains the best protection against the cunning of ignorant and unscrupulous men who pervert the truth (Ephesians 4:11-15).

The Scriptures are useful in *resetting the direction of a man's life*. Man's need of conversion and cleansing has not changed.

helps to holy living

■ By A. Elwood Sanner, Nampa, Idaho

The Scriptures will reset the direction of a sinner's life, and they will also reset the direction of a believer's life—rebuking his ignorance, his littleness, his grumbling, his prejudices. A man's thought life is an index to his character (Proverbs 23:7).

It follows that to fill one's being with the sublime, exciting, healing, ennobling, chastening, mind-stretching ideas of the Bible will shape and mold his spirit into the likeness of Christ.

The Scriptures are useful in *training the believer in good living*. The moral sense *does* need direction.

We need to "grow up" in Christ. The problem of spiritual immaturity has always been a blight in the Church. The apostles toiled with the problem in New Testament times (see Hebrews 5:11-14; I Corinthians 3:1-2).

We need to learn so many Christian principles: how to handle differences among believers, how to discern the will of the Lord, how to manage both prosperity and adversity, how to live in these troubled times when Christ is casting fire on the earth (Luke 12:49).

The greatest source of strength for the believer is the *biblical* use of the holy Scriptures. But this very important task of serious Bible study is not an easy one. *It is difficult*, as the Scriptures themselves make clear.

Peter acknowledged that Paul's letters were sometimes "hard to understand" (II Peter 3:16).

The author of Hebrews stated flatly that some of

his teaching on Christ as our High Priest was "hard to explain" (Hebrews 5:11, RSV).

And Paul insisted that Timothy study diligently in order to teach the message of God's truth correctly (II Timothy 2:15).

This means that, if we are to take full advantage of our precious Bibles, we shall need a variety of tools: some good, contemporary translations and commentaries, a quality concordance, and a Bible dictionary. Devoted Christian scholars have labored lovingly and selflessly to make these aids available. Our own church has invested much in the publication of such works as the *Beacon Bible Commentary*. The investment of \$100 (scarcely enough to purchase a suit and a pair of shoes) would provide these tools for most of a lifetime.

Our greatest source of strength is the holy Scriptures, for they lead us to Christ and to the pursuit of His will. The immortal and martyred William Tyndale, an Oxford scholar, said it so movingly:

"The Scripture is that wherewith God draweth us to Him, and not wherewith we should be led from Him. The Scriptures spring out of God, and flow unto Christ, and were given to lead us to Christ. Thou must therefore go along the Scriptures as by a line, until thou come at Christ, which is the way's end and resting place."

William Tyndale was burned at the stake for translating the Bible into plain English for the ploughboy to read. What effort will we put forth to hear the Word of the Lord? □

PEN POINTS

A FABLE OF FIREMEN

The firemen polished their shoes and their brass buttons. They listened to a lecture on the importance of having the best fire-fighting equipment. As smoke came in their window they discussed the best method of putting out the fire in the block across the street.

Each man knew that a ladder was important to rescue the trapped neighbors. As smoke rose higher the firemen talked faster about rescue, and bringing out their ladders, compared them.

One pointed out the hand-made rungs on his ladder. Another said his was best because it was painted red. A third said his excelled be-

cause it was put together with screws, not nails.

In conversation, they agreed that trapped persons depended on them for rescue, and there was need of speed. They decided that at their next training hour they would study the screws under magnifying glasses to determine in what factories they were made.

Before the training hour they heard a roar and a crash. The roof fell in; the victims were doomed.

A few weeks later the firemen in court faced a table with a pile of brass buttons and scissors. An angry judge called their names, saying they had been found guilty of criminal negligence.

"Stand to receive sentence," he ordered.

MORAL:

Lengthy comparison of religious theories takes time, while unsaved people slip into eternity without the gospel. Jesus taught that heaven is a real place, prepared for prepared people (John 14:1-3; 3:7, 16). In Mark 9, Jesus repeats warning of "fire that never shall be quenched."

Heaven is real. Hell is real. Christians will stand before God, the Judge, one day. What if we *could* have rescued the lost? May God have mercy on us, and let's speed our Ladder (Bible) to another.

MARY G. SCOTT, *Calgary, Canada*

WHERE YOUR NAME WILL LAST

You can write your name upon a page
That tells of your wonderful deed;
But a fire may burn it up someday,
And there will be no page to read.

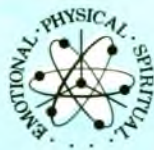
You can write your name upon the sands,
That others may stop and read that day;
But don't look for your name tomorrow,
For the waves will have washed it away.

You can carve your name upon a tree
In the woods colored green and brown;
Later you'll find the tree is gone,
For the woodsmen have cut it down.

You can carve your name in solid rock
And feel sure this time it will last;
But someone may soon blast it away,
And your name is gone with the past.

So place your name in God's great Book,
And with Him your lot you should cast;
For this is the only real place I know
That you're sure that your name will last.

—Ted Balof
Ashland, Ky.



DIMENSION

Adventures in Self-discovery

BY DARRELL E. LUTHER

Lansing, Mich.

HERE COMES THE JUDGE

Hatred in my life? You must be kidding! We tend to shy away from the possibility that hatred in any form could dwell within us.

There are people who find satisfaction in exaggerating, calling attention to, and gloating over the sins and mistakes of others. If we genuinely love, we would be moved with compassion and concern instead of sitting in judgment. The counterpart of love is hate.

Censoriousness, unfortunately, affects many who profess and call themselves Christians. By censoriousness, we mean a harsh, critical, faultfinding, judgmental attitude. It finds expression not only in gloating over the sins and mistakes of others, but also in malicious gossip, backbiting, and faultfinding. We must not let our form of Christianity blind us to our actual motives.

Many reasons have been suggested for the destructive tendency toward censoriousness. A person with an inferiority complex often finds satisfaction in building himself up by tearing others down. A jealous person may exaggerate the weakness of his rival. The insecure person may administer psychological torture in an attempt to seem more knowledgeable. He will publicly berate, humiliate, or tease with a cutting tongue.

Dr. J. H. Hadfield states that "in judging others we are trumpeting abroad our own secret faults—we hate in others the sins to which we are secretly addicted." He didn't mean that all criticism is the projection of our own weakness. He was referring to a judgmental attitude which poisons one's own spirit and spreads ill will.

Jesus was concerned about His day and ours when He said, "Judge not, that ye be not judged" (Matthew 7:1). Censoriousness is such a "respectable" sin because we tend to rationalize our actions.

To change an attitude from censoriousness to Christlikeness demands a persistent application of the gospel of love. It will do little good merely to change the external factors. Change must come from within.

If one feels that judgment must be passed on another, be sure of all the facts. Most people are ignorant of all the circumstances affecting another person from birth to the present time. We mustn't allow ourselves to become human vacuum cleaners, sucking up all the dirty gossip of life.

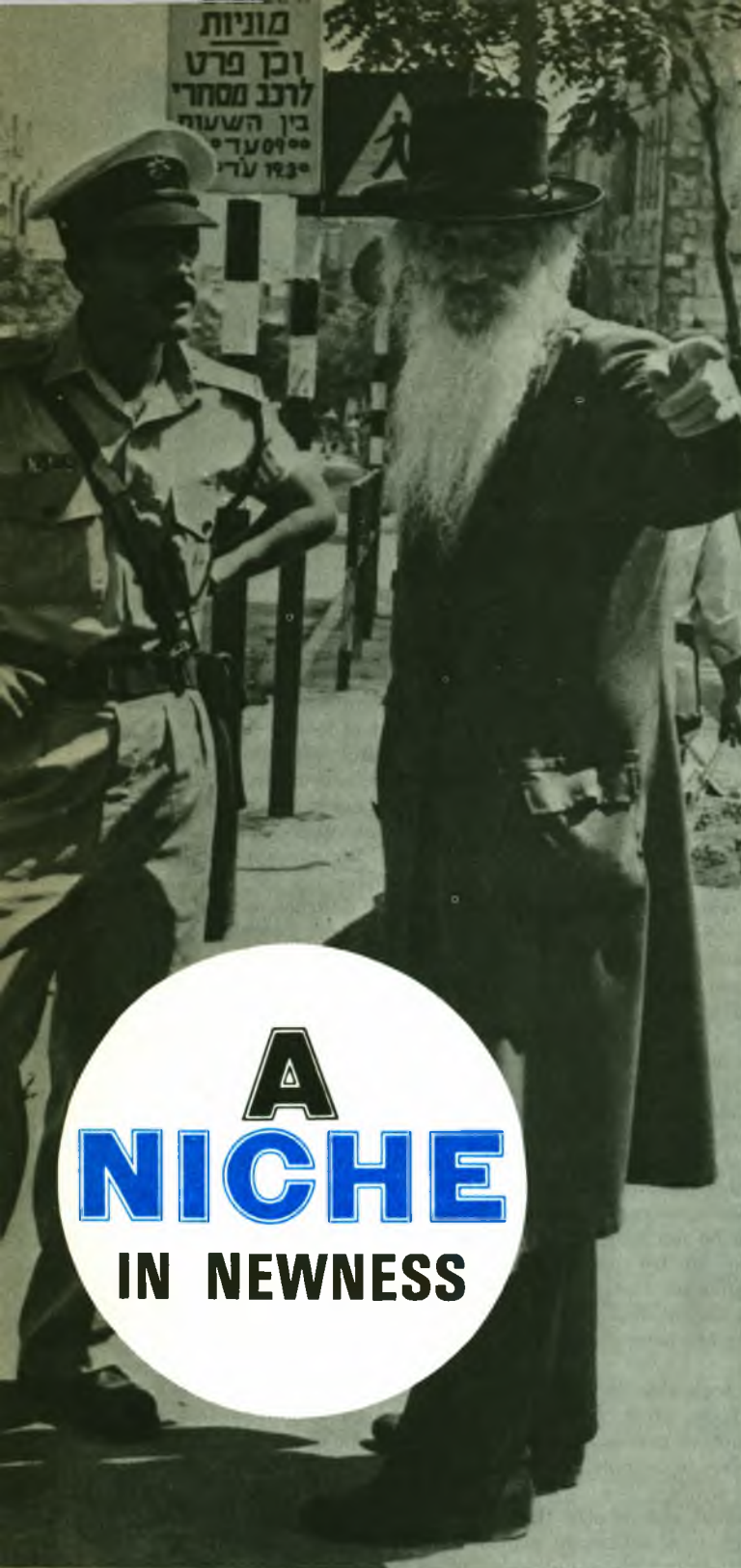
We should also realize that there is a difference between behavior which is a deliberate expression of a self-centered will and similar behavior which impulsively comes from an emotionally sick soul.

Jesus directs our attention to self-examination (Matthew 7:3):

The sins of the flesh can be catalogued and usually are obvious. As we look for the less obvious sins of the spirit, we see ourselves as He sees us. Compare your spirit with His spirit alone.

God's forgiveness is the cure for censoriousness. A technique may check harmful impulses—God can eradicate them.





A NICHE IN NEWNESS

JERUSALEM: The various types of the city present a cultural kaleidoscope. Here a Hasidic Jew asks directions of an Israeli policeman.
—Courtesy Israel Tourist News

■ By G. Stuart McWhirter, Cordova, Ala.

As intent as a fierce predator stalking his prey, he hurried along beneath the scorching Syrian sun. His goal was death for every one of those "pestilent" Christians. Yet, imperceptibly, he moved toward his rendezvous with the risen Christ.

Suddenly, at noonday, he was struck by an invisible blow, thrown to the ground, and blinded by a brilliant light. The proud prosecutor of saints, now groveling in the dust, heard a Voice from the heavens.

"Saul, Saul, why persecutest thou me?"

Saul groaned, "Who art thou, Lord?"

The reply came, "I am Jesus . . ."

Saul cried, "Lord, what wilt thou have me to do?"

Blind and humbled, the self-righteous, self-appointed arbiter for God was led, docile, to the house of a Christian who prayed for him. His sight was restored and he saw, as if for the first time. The former archenemy of Christians became the most able and avid advocate of the truth he once sought to destroy—Saul of Tarsus became the Apostle Paul.

Paul made the most audacious announcements of Christ's transforming power, and was himself the greatest proof of these claims. He wrote an unsurpassed description of Christian conversion: "... if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Corinthians 5:17). He also wrote: "God, who commanded the light to shine out of darkness, hath shined in our hearts" (II Corinthians 4:6). Here was a man living in the splendor of creation dawn. He had received the re-creating grace of God in an experience comparable to the creation of the world.

Although the circumstances are cataclysmic, the spiritual essentials of Paul's conversion have universal meaning. There is more parallel than contrast between Paul and modern man.

With Paul, we have experienced the imponderable weight of guilt, the appalling aimlessness of life, and an acute consciousness of alienation from God. For, to use Paul's own words, "All have sinned, and come short of the glory of God" (Romans 3:23). And with Paul, we share the agonizing awareness that all men are unable to deliver themselves from sin and death.

This awareness places men today in a spiritual dilemma as desperate as Paul's Damascus Road debacle. Our humanistic optimism is shattered by what we know ourselves to be, apart from God.

We cannot successfully deny the deep, radical wrongness in human nature. Our carnal calculations and our arrogant, godless ambitions have made our attempted heaven on earth a hellish mockery of man.

Our once tantalizing technology now often terrifies us. The split atom and the polluted environment accent our anxiety and intensify our insecurity. We are crushed beneath the debris of our crumbling Babel tower—and the malady in our souls makes the madness in our society.

Let the cynic call the gospel of grace and forgiveness "a beggar's refuge," if he will. The fact remains—we are beggars. Our only hope is a redemptive invasion from beyond the bedlam of our beggars' camp.

The essence of the New Testament is that the invasion has taken place. In trumpeted tones, the gospel of Christ sounds reveille for the dawn of hope. The initiative has come, as it must, from God.

The good news is that the new life is brought to us through the crucified and risen Christ, who is God incarnate, the Eternal embodied in flesh. He is the brightest Star in the murky midnight of our mortality; the one steady Shaft of Light that stays while others fade. Through Him alone redemption comes to all who will receive it.

And how do we receive the personal dynamic which is offered to us through this great thing which God has done? The answer hinges upon two words: repentance and faith.

Repentance involves renunciation of one's own sin, an utter despair of self, and a deep determination to do the will of God. It is more than mere regret or religious rhetoric; it is a radical reversal within, resulting in a thorough reformation of one's life.

But what of that often elusive word "faith"? What is this faith that releases the regenerating power of Christ?

Faith is intellectual assent to truth, but it is more. It includes trust and obedience. It is a restful relinquishing of onself to the care and rule of God, now and always. It is not only cognizance of the existence of God; it is commitment to the character of God as we have seen Him revealed in Christ. It is not only mental and verbal recognition of God; it is unreserved reliance upon God.

Full repentance and trustful, obedient faith bring men to the supreme moment when Christ—in a creative act of supernatural grace—changes the very depths of their beings.

The halls of Christian history are lighted by the testimonies of those who have received this revolutionary change in their lives. Their theme of newness runs and leaps through the New Testament like an animated exclamation point. It is the joyful, recurring staccato in the song of the saints.

The degree of suddenness and the emotional content vary in each conversion. For some, like Paul, it was a convulsive event; for others, it was a calm, deliberate turn to follow Christ. But always it is an epochal and incomparable spiritual breakthrough. And those who experience it enter their "niche in newness."

The entry is wonderful, but it is only the beginning. A life of discipleship must follow. The Apostle Paul exhorts us to "walk in newness of life" (Romans 6:4). The long stretches of the road bring still richer discoveries.

This road of Christian discipleship is rigorous. It is not a secret passage to an earthly utopia, but it rises to the alpine heights of an assurance sustained only by the presence of Him who suffered and died and arose on the third day. □



VACATION

The sun bathes us in a warm, golden glow. Sparkling streams gurgle invitations to cool those tired feet and, perhaps, fish awhile. The open road calls and we answer.

A change from the daily routine is needed. Praise God for this beautiful earth and enjoy it.

Certainly we shouldn't feel guilty taking vacation, unless . . .

Unless it happens too frequently. Let's be honest! Are excursions becoming a weekend habit—an escape?

Unless we are purposely ducking church responsibility. Is going out of town a convenient excuse for letting someone else fill our shoes?

Unless we make that trip, though deserved, a time away from God. Even necessary absences can damage our spiritual relationship, if we forget Him until we get back.

For a moment, imagine the results if God decided to take a vacation from us.

In a hospital, a child is near death. The parents' tears mingle with petitions to the Father. "Only You can make her well. Please—"

A man lies ashen with shock. He has learned he has cancer. "Help me. Give me courage," he prays.

Countless such requests wend upward to the heavenly portals—and stop.

"Sorry," the gatekeeper announces. "God is on a holiday. His first rest since the creation. Long overdue, wouldn't you say?"

In another area a young man fights the devil. "Dear Father, help me not to take that drink," he pleads.

"There is no aid presently available for defeating Satan. Our entire operation is closed down for vacation."

A woman stands on a bridge. Before plunging into the swirling darkness below, she looks up in final desperation. "Is there any hope, any answer, for me?"

"We regret there will be no hope, no answers until next week."

Frightening, chaotic picture, isn't it? Yet this fantasy only hints at the coldness, emptiness, and evil of a world without our Father.

God will never forget us, even for a fraction of a second. Neither dare we neglect Him.

Almost everywhere we travel, churches are to be found. Campfire hymn-sings promote family closeness and nearness to God. Be refreshed and inspired by Bible reading, while those fish decide whether to nibble. For a humbling, awesome experience, gaze at the vast, star-filled skies while praying.

Yes, recreation is always spiritual re-creation, if we take God along.

By Rosemary Lee
Worthington, Ohio

■ By Richard S. Taylor
Kansas City

this craze for change



Photo by Max Tharpe

In *Preacher and Prayer*, E. M. Bounds said: "The Church is looking for better methods; God is looking for better men." Never has the Church looked for new and improved methods more feverishly than today. The cry, "Changing Methods and an Unchanging Message," is on everyone's lips or at the end of everyone's pen. In one way or another the coin

of this idea is being minted in books, articles, and editorials.

One of the latest manifestos is Lawrence O. Richard's book, *A New Face for the Church*, the thesis of which is stated boldly right on the jacket: "There are only two options open to the church today: one is to struggle to patch up the contemporary church, retaining all we can of traditional

forms and patterns of life, resisting with all our might the forces that demand change . . . The other option is to accept the challenge of change and channel it."

We tend to relate to this contemporary mood in a variety of ways. Some resist change simply because they don't like change. This is a natural reaction, but may not always be sensible.

Others worship at the shrine of change—the more radical and bizarre, the better. This has even less to commend it. Yet we are compelled to observe that this seems to be the prevailing tone.

In much that is said lurks the assumption that if only we discard enough, and change enough, and find just the right method, presto!—all our problems will be solved and we will promptly win the world. Perhaps no one would come right out and put it that badly; but some degree of such blind faith seems to be reflected in the current excitement about the prospect of change.

In between the extremes are other reactions. Some churchmen are not opposed to change, and they are not wedded tenaciously to tradition, but distrust an intemperate lust for change, and above all, an unfounded trust in change.

One reason for their caution is an uneasy feeling that method and message are Siamese twins, and to sever them so completely may prove fatal to the message.

In other words, the New Testament, at least to some extent, prescribes basic, timeless methods which fit the message. They are prayer, preaching, teaching, personal witnessing, holy living, and church bodies involving a place of worship, a common faith, and a hierarchy of God-ordained functions and fuctionaries.

Beyond this, variety and flexibility are not only possible, but desirable. But changes which tamper overmuch with these basic methods will in the end mutilate the message too. For the message includes a doctrine of the Bible and of the Church as well as a doctrine of Christ and salvation.

And at this point our fears are confirmed by the simple fact that much of the clamor for radical new methods comes from those who are already fuzzy about the message. Some, indeed, only thinly disguise their desire to change the message as well as the methods. Their very hostility to "outmoded forms" is part and parcel of their feeling that the forms represent an outmoded theology.

But even if loyalty to the message is not in question, caution is nevertheless justified. Upon every responsible leader rests the obligation to understand the links between methods and message, and to try to foresee what effect new and novel methods will have on the message, or at least upon its communication.

For instance, when a talented young musician defends his ultra-contemporary musical theatricals by the statement, "There is a vast difference between modernism in theology and a modern presentation," sober leaders are honor-bound to ask, "How far is this true? Is there no point at which a modern presentation becomes incompatible with the Christian gospel?"

Another segment of the Church is not afraid of change, but rejects the emphasis. They agree with Bounds that finding new methods is not God's chief concern; therefore it should not be the Church's. Improved methods will not necessarily increase spiritual power.

Devotees of change often quote Jesus about not putting new wine into old bottles. They forget that the problem of empty old bottles will *not* be solved by equally empty new ones. The great need is for new wine, and the call for new bottles is incidental to that.

The need of the hour in the Church is revival. Great revivals have always produced new methods. But new methods—in and of themselves—have never produced great revivals. Let us not (to alter the figure) get the cart before the horse.

Now if we get our priorities straight, then we can go back to Bounds and suggest a modest correction. The Church is not wrong in seeking better methods. It is wrong only when it seeks better methods in lieu of better men, for then it parts company with God.

It is time therefore to say that it is a mistake to pit concern for better men against concern for better methods, as if it were an *either-or* situation. It must be *both-and*.

While mere change is never to be sought, improvement may often require change.

If we love God and souls we should constantly be on the alert for better methods; but—and this is a huge "but"—remembering always that in the New Testament view of things the Holy Spirit is himself the primary Method.

All secondary methods are to be tested by the Spirit. Do they come from Him? Are they born in prayer? Does He endorse them? Are they scripturally sound? Are they a vehicle of the Spirit's ministry? If not, they are a delusion and a snare. If so, use them to the hilt, whether some of us diehards like them or not. But those who would presume to use them need to be sure, not guess; and not confuse excitement with the movings of the Holy Spirit.

Actually, at the Church's best, true evangelism has generally been marked by a blending of tradition and innovation. Some degree of novelty has marked the methods of all the great revivalists—Billy Sunday, Dwight L. Moody, William Booth, Charles G. Finney, to say nothing of John Wesley.

It was terribly hard for Wesley to crack his conventional starchiness enough to preach in the open air, but he did. It was still harder to use laymen as preachers, but he did. And we forget that even the Sunday school and public altars were once *innovations*.

Therefore let us be Wesleyan enough to follow the Spirit. At times we must be daring in adopting new methods. At other times we must just as courageously say no, no matter what the pressure. And at all times we must seek the guidance of the Holy Spirit, that we may know which is which. And live in the "fulness of the blessing," so that our methods will be both faithful and effective. □

"I am astonished to find you turning so quickly away from him who called you by grace, and following a different gospel"

(Galatians 1:6, NEB*)

SHALLOW saints

It is Dr. Louis Evans, an outstanding Presbyterian minister, who reminds us that "religion to our grandparents was an experience; religion to our parents was a tradition; while religion to many of us today is little more than a convenience."

From an experience to a tradition to a convenience—what a tragic drift and dilution that is, whether it happens in successive generations, or in individual lives!

Faith always runs the risk of erosion, however, and commitment to an idea or vision or experience is always in danger of deterioration and dilution and ultimate denial.

The Apostle Paul, for instance, knew the Galatians to be shallow and superficial, with wide and sudden fluctuations of feelings and allegiances. And yet he was surprised at how fickle their faith really was and how easygoing and impulsive their commitments.

"I am astonished," Paul writes them, "to find you turning so quickly away from him who called you by grace and following a different gospel. You were running well; who was it hindered you from following the truth?" (Galatians 1:6; 5:7, NEB*)

There are thousands of men and women today whose religion was once a real experience, a personal encounter with God in Christ, and a surrender to His will—an experience that was personal, challenging, radiant, demanding, and fulfilling.

But through carelessness or neglect, that experience deteriorated to a tradition. Their religious routines were well-known and well-worn, even though the inner reality of those routines was slipping from their hearts.

And now their religion is so diluted that it is nothing more than a convenience. If it is convenient for them to attend to the things of God, fine; if it is inconvenient, their religion is not real enough or demanding enough to make a decisive difference in their lives.

This tendency to move from the center to the circumference, from dependence upon faith to

dependence upon works, from deep experiences to shallow conveniences and reduced intensities, can be observed in the lives and loyalties of many Christians today.

For one thing, when our religion is a real experience, there is a definite intensity in the way we feel about the things we say we believe. And one of the first indications that we are moving towards the shallows and that our religion is becoming a tradition or a convenience is the ease with which we can become casual, or indifferent, about our religious beliefs.

It is Phillips Wylie who says that you can always recognize a mature person by how readily he is willing to surrender his beliefs. But that is nonsense. For the most mature Person who ever lived died on a cross because He was unwilling to surrender His beliefs.

And yet there are many wearing His name today who, under the guise of maturity or sophistication, have allowed their religion to deteriorate from an experience to a tradition to a convenience, and are now so confused or agnostic that they don't know what they believe.

It isn't that they have outgrown their beliefs; it is simply that they are allowing them to slip from their grasp because their hands are too soft and their souls are too flabby to hold on to them.

If we believe less, and with lessened intensity, it may be because we have more in our heads; it may be because we have less in our hearts. For when religion is a real experience, beliefs *do* matter, and the intensity with which we believe *does* make a difference.

We need a revival, all right—a revival of doctrinal emphasis. An emphasis that will challenge the cheap, gooey religious Pabulum being ladled out as Christian faith, and will cut across the easy-going appeals that require no repentance, no godly

RADIO SERMON OF THE MONTH

By C. William Fisher

*New English Bible—New Testament, copyright 1961 by the Delegates of the Oxford University Press and the Syndics of the Cambridge University Press.

sorrow, no forsaking of sin—all of which are necessary if one is to have *saving* faith and enter into authentic experience with Christ.

But then again, when religion is a real experience, life's supreme moments and hours are those of communion with God in prayer or in the reading of His Word.

When religion becomes a tradition, however, one may continue to "say" his prayers; but the prayer life becomes less meaningful, and the Bible, even though still read occasionally, becomes less challenging.

Of course when religion becomes nothing more than a convenience, one has become so shallow that he prays only when it is convenient and reads his Bible only when he can't find a magazine or newspaper.

Is it any wonder, then, that shallow saints are so susceptible to all kinds of temptation? Everyone, of course, is tempted, but temptations lose

their power when Christ is near—when the experience of Christ is real and personal.

Is it any wonder that it is precisely the shallow saints who are the prime targets and easy prey of all the twisted, distorted, Christ-denying fads and fancies of the religious hucksters? It is always those at the edge who are in greatest danger of dropping off, and out.

No wonder the Apostle Paul was so urgent in his appeals to the Galatian Christians to move back from the margins to the center of their faith, for only at the center—a personal, authentic experience in Christ—are certainty and safety and satisfying service.

Forgive us, O God, if we have allowed ourselves to get worked out to the thin edge of our doctrines, or disciplines, or devotions. May we move back from the circumference to our only true Center, which is Christ, and may we do it just now. In Jesus' name we ask it. Amen. □

■ **By E. E. Wordsworth**

Kirkland, Wash.

THE PERSONAL TOUCH

An American preacher visited the church of Robert Murray McCheyne. It was many years after the death of the famous Scotch minister. Though quite young, McCheyne was very devout, prayerful, and a great soul winner.

The visiting minister inquired if anyone had known the godly young pastor personally. He found only one person who said he had actually heard McCheyne preach.

The layman was asked to tell something about the sermon, but he could not recall a single word. Finally he said, "There is one thing I do remember. I will never forget one day when I was working by the side of the road. He said to me as he climbed the fence, 'Jamie, I am going to see your sick sister. I am afraid she is not going to live.'

"Then he put his hand on my head and said, 'Jamie, before I see your sister, I must win you for Christ. I must see you saved.'"

The converted man then added, "I have forgotten everything else about McCheyne, but I still remember his trembling fingers on my head as he led me to Jesus."

There are many lads by some roadsides waiting for that personal touch. "The best *TACT* in soul winning is *CONTACT*."

Sankey and Moody visited a gypsy camp in England. Sankey tenderly placed his hand upon the head of a poor gypsy boy and sweetly said, "Someday you'll be a preacher."

Who was that lonely lad? Well, years later he was the world-famous evangelist, "Gypsy" Smith.

When Peter saw the cripple at the "Beautiful" gate of the Temple, "he took him by the right hand, and lifted him up." Some people will never be won to Christ unless we give them a lift.

The Holy Spirit said to Philip, "Go near, and join thyself to this chariot." And the needy Ethiopian eunuch was won to Christ, "And he went on his way rejoicing."

It is not enough to restrict our Christian service to the four walls of the sanctuary. Multitudes will never darken the church door to hear you sing, teach a class, play an instrument, pray and testify, or even hear that good sermon. If they are to be reached for Christ, someone must carry a soul-burden that pushes him outside the church to touch hearts and lives in the homes, shops, streets, byways, and roadsides where poor, lost humanity can be found.

Jesus plainly said, "The field is the *world*." And "Go ye into all *the world*."

"The personal touch" is the urgent and great need of our day and generation. Let us hasten to the rescue ere it be too late.

Rescue the perishing; care for the dying;

Snatch them in pity from sin and the grave.

Weep o'er the erring one; lift up the fallen.

Tell them of Jesus, the mighty to save. □

CAN YOU PROVE THERE ISN'T A GOD

■ By C. Neil Strait
Uniontown, Ohio

Prove to me that there is a God." His words were defiant. But the young Christian asked his agnostic friend first of all to prove that there isn't a God. The agnostic had never been confronted with this problem before.

Of course, it isn't easy to prove that there is a God. In fact, nowhere in the Bible does God attempt to prove His existence. But have you ever considered how much more difficult it is to disprove God's existence?

How, for instance, can you explain the solar system, with all its complicated galaxies and its countless satellites? How can you explain the beauty and the handiwork of the world? How can you explain a newborn baby? How can you explain the human mind? How can you explain faith? Or hope? Or experience? How can you explain any of these, without a God?

People have tried to explain the things of God, scientifically, philosophically, and in any number of ways. But their explanations have always come up short. Explaining these to the satisfaction of reason and logic, and explaining them to the personal satisfaction of experience and faith, are two different things. And let us remember that the Bible has more to say about experience and faith than it does about the proving of God by any means.

The Christian needs to remember that God does not need defending. We are not called to argue His case before the world. We are called only to demonstrate what He can do for life and to bear witness of His work.

C. W. Franke has said: "More people are won to God and His Kingdom by example than by explanation; more are won by deed than doctrine;

more are won by demonstration than by debate."

Example has long been Christianity's best defense. Years ago two college students went to hear the agnostic, Robert Ingersoll. He gave what appeared to be a persuasive lecture against the truth of Christ.

As the two students walked down the street after hearing the address, one of the students said to the other: "Well, I guess he knocked the props out from under Christ, didn't he?"

"Oh, no," said the other. "Ingersoll did not explain my mother's life, and until he can explain my mother's life, I will stand by my mother's God." The student saw in his mother a faith that was real, and worked in life. That fact and that faith were not explained by Ingersoll's logic.

Such examples are reminders to the Christian that he need not worry about convincing others of God through argument. He needs only to be faithful through example, and by bearing witness to God in the circumstances of life.

The Christian must assume the offensive, and remind his agnostic friend that he has the harder job, that of trying to disprove God. Too long have we felt the burden of trying to prove God's existence. We should shift the burden of disbelief where it rightfully belongs, on the unbeliever.

Then, while the agnostic is busy trying to disprove God, let the Christian be busy living out the experience of a vital and real faith. For in the end, arguments won or lost are beside the point. What really matters is how our experience and relationship with God affect life.

And who knows but that examples of Christian living will be more convincing than our explanations? □

Hippie-oriented Radames Lamboy discovers that Jesus Christ is "where it's at," and earns the confidence of his leaders and companions to be named Nazarene boy "camper of the year"

FROM COP-OUT TO CAMP KING

■ By George L. Smith
Stanton, Calif.



How to keep true to Christ? "Read your Bible. It's a Sword and it cuts all these things out of you that the Lord doesn't want you to have."

Finally, I looked inside of myself and I saw a great need. I saw the way I was living and I said, "There's gotta be something more, you know?" And that's when I made a decision that I was going to follow the Lord."

The words were those of a young Puerto Rican, Radames Lamboy, born in San Juan in 1955, now living in Santa Ana, Calif.

The setting was a Southern California District youth camp high in the San Bernardino Mountains. Radames had no intention of cooperating with the program. "Born to cause trouble," he later described the Radames Lamboy of old, before his conversion to Jesus Christ.

"When I got to the camp, I right away got in with some other kids who didn't know the Lord and I just started to 'hang loose,' and play what they were playing. But so much conviction fell on me that Thursday night I just *ran* down to that altar."

And what happened at that altar—and what has happened since—reads like fiction. We can only abridge the highlights in these few words.

But you are sure of one thing after spending a few minutes with this amazing young man: If serving Jesus Christ is not the biggest thing in human existence, Radames Lamboy is the most deceived kid in the world, for he is staking his life on it.

Said he, "I can now see that being a Christian is not the unusual—this

is the way it should have been all the time, but I just didn't see it. This is the way it's supposed to be. I'm natural now; before I was out of focus."

He surely was. Even though he knew of Christ, he did not know Him. He could not live up to what he knew was right because, as he describes it, "I always had that feeling like I had to register with other people, and I wanted be 'in' with them. I didn't want them to think that I was square or something like that, you know?"

So his role as a troublemaker was a daily exploit. Giving people a hard time was his "bag." They almost had to put in swinging doors on the school principal's office to accommodate the traffic he created!

The patrolmen in the area knew Radames Lamboy. "I would go out and bust windows out of houses and shoot birds and be just downright rotten just to have that 'feeling'—I don't know how to describe it," he explained, "—just mean, I guess."

He had a blistering resentment against the schools, civil authorities, the "establishment."

"I was smoking marijuana, tobacco, and drinking alcoholic beverages, trying to get my kicks," he confided, "but it just wasn't there." And even though he had resolved to avoid getting hooked on "hard stuff" he conceded that, "had I not found Christ in time, I was headed for the

hippie community. I would still be out there fighting the cops, calling them 'pigs,' and hating the establishment.

"Now that Jesus has showed me real love, I don't need to rebel at people, yell at them, or knock them down. I can get along with the teachers because now I want to go to school to learn and stand up for the Lord.

"A lot of kids smoke, not because they're hooked on it, but because everyone else is doing it. It's kind of like a status symbol, some kind of fad. They copy each other's clothes, so they can be like their buddies—so they can be 'in.' Just like me—I wanted to be the big man. I wanted somebody to look up to me. But I don't need that anymore."

Still not an A student, Ramades nevertheless claims Christ gave him a new concept of the role of the school in his life. He used to "think it was a drag," and didn't do much in it. But after he came to the Lord, he recalled that he had prayed, "Jesus, I want to be as much of a witness for You as I can; so help me that my grades will be some kind of witness."

This prayer was answered. His schoolmates know where he stands with Christ. He distributes gospel tracts and shares his testimony, "every chance I get when they will

(Continued on page 23)

editorially SPEAKING

By W. T. PURKISER

The Enemy of Freedom

Freedom, we would think, should have no enemies. In whatever aspect—political, economic, social, moral, or spiritual—freedom should be the cherished possession of every human spirit.

Yet freedom is beset by foes on every hand. Even in religion, there are those who say with Calvin, "You will come to God if you can," instead of with Wesley, "You can come to God if you will."

Freedom of speech is lost if we don't have nerve enough to say anything—or don't have anything to say.

Law is sometimes viewed as the enemy of freedom. Each may indeed destroy the other. Yet without both, neither can long endure.

Not everyone has the sense of values held by C. H. Spurgeon when he said, "It is better to be a lean bird in the woods than a fat bird in a cage." Someone commented, "There is free cheese in every mousetrap, but you never saw a happy mouse there."

Political freedom is fragile. It is threatened from both the left and the right. Communism and Fascism, both totalitarian movements aiming at imposing the will of a highly organized minority on the silent majority, are very real threats to human dignity and freedom.

It is well to take a moment in view of the nearness of both Canadian Dominion Day and American Independence Day to reflect on one great enemy of freedom that comes in a thousand disguises. It is, as one modern author has said, "simple selfishness and compulsive greed."

Sometimes, indeed, freedom is stolen. Slavery is imposed by force of arms. This has been the "success" of both Fascism and Communism in modern times.

But more times than not freedom is given away. Like Esau's birthright, it is surrendered in return for a "mess of pottage" that appeals to the selfishness and greed of man in the present while hiding the chains that await the future.

Selfishness is an all but universal disease of the human spirit. It is not identified with any nation or race. It afflicts both rich and poor, and the masses in between.

Self, in fact, is the Dead Sea into which all streams of human action run. Only the kind of miracle that can lift that Dead Sea above the level of the

oceans and open channels from which streams may flow out can save it from stagnation and death.

We may engrave, "In God We Trust," on our coins, and print it on our currency. But if on our hearts we have engraved, "Me First," what we put on our coins and currency really doesn't matter.

A kind of refined selfishness may even invade the sphere of religion. When the chief question about the Church is, "What can I get out of it?" and the religion of the Cross is turned into a bag of tricks to harness the power of God for the desires of men, the enemy has come in and is firmly entrenched.

As Lawrence Toombs remarked, "Christianity is turned into God's greatest bargain basement, where for a modest investment of time in church attendance and a modicum of daily prayer and Scripture reading one can buy peace of mind, calm and repose of spirit, and a safe haven from all the perils of life."

This, as Dr. Toombs notes, is nothing but the religion of Baal in modern form. The prophets did not ask, "What can I get from God?" but, "What doth the Lord require of thee?"

There is, to be sure, a needful self-regard that is implied in the words, "Thou shalt love thy neighbour as thyself." But there is a world of difference between such self-love kept within bounds and the rampant selfishness so destructive of human values.

Self-love takes into account the whole of existence, in time and in eternity. Selfishness looks to the present gratification, the immediate short-range interest.

Self-love is the base of a love for others that strives for their happiness. Selfishness seeks only its own without regard to what is owed to either our neighbors or God.

Self-love is a principle necessary to self-preservation. Selfishness is a sinful substitute which grows like the malignant cells of cancer, without control or life-serving function.

Selfishness and compulsive greed are not destroyed by direct attack. Indeed, there is a kind of self-denial that still leaves a person absorbed in self and the consciousness of what he has sacrificed.

It was John Wesley who most clearly defined self-denial in its New Testament meaning: "On the

When the chief question about the Church is, "What can I get out of it?" and the religion of the Cross is turned into a bag of tricks to harness the power of God for the desires of men, the enemy has come in and is firmly entrenched.

whole, then, to deny ourselves is to deny our own will, where it does not fall in with the will of God; and that however pleasing it may be. It is to deny ourselves any pleasure which does not spring from, and lead to, God; that is, in effect, to refuse going out of our way, though into a pleasant, flowery path; to refuse what we know to be deadly poison, though agreeable to the taste."

And William James, much later and in different terms, said, "The crisis of self-surrender has always been and must always be regarded as the vital turning point of the religious life."

"Submit yourselves therefore to God. Resist the devil, and he will flee from you." This is the two-sided formula for victory over the demons of simple selfishness and compulsive greed—freedom's greatest enemy. □

Scratching That Itch to Write

Many people feel the "itch to write." Not many have an opportunity to "scratch" it in the way that would do the most good.

To help meet this need, the Nazarene Publishing House is sponsoring another Nazarene Writers' Conference to be held August 16-18 at Mid-America Nazarene College, Olathe, Kans., near Kansas City.

No one supposes that attending a three-day conference will qualify any person as a capable writer. Learning to write, like learning to play the piano, takes a great deal of hard practice. One experienced writer wryly commented that he papered the wall of his study with rejection slips before he finally had an article accepted.

Effective writing is becoming harder, not easier, as the years go by. The reason is that any writer today faces competition far beyond that of the yesterdays.

Today's writer faces competition from other media of communication besides the printed page. In many homes, the radio is rarely silent. And there are more television receivers in the United States than there are bathtubs—to which fact the wag adds, "At least our brains are getting washed."

While reading is universally taught, it is almost a lost art with us. The spirit of activism is so strong

that many would rather be caught dead than sitting with a book or serious reading material in their hands.

Then there is the flood of printed material that pours off the high-speed presses in the 1970's. Never has so little of importance been said in so many words as at the present time.

The problem of pollution in our streams is not all physical by any means. There is a vast amount of moral pollution in the rivers of printed material flooding the land today.

All of this but heightens the challenge to those who want to take Christian writing seriously. The spoken word is quickly forgotten. Much periodical material soon goes back to the pulp mill. Books last longer. But some written materials become classic in a way no spoken word ever can.

It is no accident that, while God's words were first spoken by inspired men, we have them today because they were written down, preserved, and published.

The August conference roster is fast filling. But any who are strongly motivated to "scratch the itch to write" should drop a card to Writers' Conference, 6401 The Paseo, Kansas City, Mo. 64131. □

Worth Quoting

MODERN HIPPIES are described as interested in "Astrology. Fortune-telling. Witchcraft. The occult. They're open to everything. And all of this forms a wonderful distraction when you have nothing to do. Those who haven't made it in this world want to make it in the next."—H. S. Vigeveno in *The Listener*.

CHRISTIAN FAITH must be personal in the sense that each person individually understands the historic faith and personally commits himself to it, but not in the sense that he decides what it should be. . . .

"In times past it seems to have been all too easy for Christians to accuse everyone who disagreed with them of intellectual dishonesty and a lack of moral integrity. Today the mistake is more likely to lie in the other extreme: we accept as honest,

(Continued on page 24)

EVANGELISTS' DIRECTORY and SLATES

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DIRECTORY

(July Slates listed on page 21)

AKIN, E. P. (C) 7111 N.W. 44th, Bethany, Okla. 73008
 ALLEE, G. FRANKLIN. (C) 1208 S. Skyline, Moses Lake, Wash. 98837
 ALLEN, JIMMIE (J. A.) (C) Box 559, Chandler, Okla. 74834
 ANDREWS, GEORGE. (C) c/o NPH*
 ARMSTRONG, ERNEST. (C) c/o NPH*
 BAILEY, CLARENCE & THELMA. (C) 1197 W. Arch St., Portland, Ind. 47371
 BAILEY, CLAYTON D. (C) 298 Turrill Ave., Lapeer, Mich. 48446
 BASS, MARTIN V. (C) P.O. Box 119, Payne, Ohio 45880
 BATTIN, BUFORD. (C) 3015 47th St., Lubbock, Tex. 79413
 BEALS, PRESCOTT L. (C) 717 E. Alder St., Walla Walla, Wash. 99382
 BELL, JAMES & JEAN. (C) Box 776, Bethany, Okla. 73008
 BENDER EVANGELISTIC PARTY, JAMES U. (C) Box 1326, Riverview, Fla. 33589
 BERTOLETS, THE MUSICAL (FRED & GRACE). (C) c/o NPH*
 BETTCHER, ROY. (C) 3212 Fourth Ave., Chattanooga, Tenn. 37407
 BILLINGS, HARLEY. (C) Box 485, Jackson, Mich. 49204
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 BOHL, JAMES T. (C) 1002 Hillcrest, R. 2, Bloomfield, Ia. 52537
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 BONE, LAWRENCE H. (C) 505 N. Stoneman Ave., #3, Alhambra, Calif. 91801
 BOWERS, ESTEL JOE & LUCILLE. (C) 701 N. Buchanan St., Little Rock, Ark. 72205
 BOWMAN, RUSSELL. (C) 314 Wetmore Rd., Columbus, Ohio 43214
 BRADLEY, ERNEST. (C) 20 17th St., Lowell, Mass. 01850
 BRAND, WILLIS H. & MARGARET. (C) Box 332, Ft. Wayne, Ind. 46801
 BRAUN, GENE. (C) 1706 Montego Dr., Springfield, Ohio 45503
 BROOKS, RICHARD. (C) 780 Armour Rd., Bourbonnais, Ill. 60914
 BROWN, CURTIS R. (C) 198 E. Munroe St., Bourbonnais, Ill. 60914
 BROWN, ODELL A. (C) 805 Sul Ross, Harlingen, Tex. 78550
 BROWN, ROGER N. (C) Box 724, Kankakee, Ill. 60901
 BROWN, W. LAWSON. (C) Box 785, Bethany, Okla. 73008
 BUCKHANAN, C. D. (C) 312 Otis, Whitesboro, Tex. 78273
 BUONGIORNO, D. J. (C) 4119 Goldenrod Dr., Colorado Springs, Colo. 80907
 BYERS, CHARLES F. & MILDRED. (C) 1858 Valley St., N.W., Cedar Rapids, Ia. 52405
 CAMPBELL, IRA L. (C) 3915 N. Glade Ave., Bethany, Okla. 73008
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 CHIZUM, DENNIS D. (R) Box 273, Mishawaka, Ind. 46544 (Full-time)
 CLARK, GENE. (C) 104 Waddell St., Findlay, Ohio 45840
 CLARK, HAROLD L. (C) 1812 N. A St., Elwood, Ind. 48036
 CLARK, HUGH B. (C) 802 S. Broadway, Georgetown, Ky. 40324
 CLARK, RONALD E. (C) 604 Brantner Ln., Cincinnati, Ohio 45244
 CLINE, JERRY. (R) 312 W. Meade Ave., Bowling Green, Ky. 42101 (Full-time)
 COCHRAN, EUGENE W. (C) 6728 McCorkle Ave., St. Albans, W. Va. 25177

COLLINS, J. C. & OPAL. (C) Box 284, Morristown, Ind. 46181
 COOK, DON E. (C) 423 W. Main, Weiser, Idaho 83672
 COOK, LEON G. & MARIE. (C) c/o NPH*
 CORBETT, C. T. (C) 459 N. Forest Ave., Bradley, Ill. 60915
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 CRABTREE, J. C. (C) 3436 Cambridge, Springfield, Ohio 45503
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 CULBERTSON, NOLAN. (C) 4812 N. Donald, Bethany, Okla. 73008
 DARNELL, H. E. (C) P.O. Box 929, Vivian, La. 71082
 DAVIS, LEO C. (C) 403 N St., Bedford, Ind. 47421
 DELONG, RUSSELL V. (C) c/o Owosso College, Owosso, Mich. 48867
 DENNIS, DARRELL & BETTY. (C) c/o NPH*
 DENNIS, GARNALD D. (C) 427 W. Osage, Greenfield, Ind. 46148
 DENNIS, LASTON & RUTH. (C) 1733 E. Terrace, Indianapolis, Ind. 46203
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 DONOHUE, DONALD & BERTHA A. (C) 432 Carol Dr., Richmond, Ind. 47374
 DUNN, R. (R) 477 N. Main, Vermilion, Ohio 44089 (Entering full-time)
 EASTMAN, H. T. & VERLA MAY. (C) 2005 E. 11th, Pueblo, Colo. 81001
 EDWARDS, LOU. (C) 16 E. Southgate, Ft. Thomas, Ky. 41075
 EMSLEY, ROBERT. (C) Bible Expositor, c/o NPH*
 ESTEP, ALVA O. & OPAL. (C) Evangelist & Scene-o-felt Artist, Box 7, Losantville, Ind. 47354
 ESTERLINE, JOHN W. (C) 1219 M St., Reedley, Calif. 93654
 EVERLETH, LEE. (C) 812 8th St., Marietta, Ohio 45750
 FAGAN, HARRY L. (C) c/o John Phillips, R. 4, Box 99A, Waynesburg, Pa. 15370
 FELTER, JASON H. (JAY) & LOIS. (C) c/o NPH*
 FERGUSON, EDWARD & ALMA. (C) R. 2, Box 183, Vicksburg, Mich. 49097
 PENDLETON, JOHN N. (C) 8770 Galen Ct., Apt. C1, Thornton, Colo. 80229
 FILES, GLORIA; & ADAMS, DOROTHY. (C) 2031 Freeman Ave., Bellmore, N.Y. 11710
 FINGER, MAURICE & NAOMI. (C) 122 Charlotte Rd., Lincoln, N.C. 28092
 FINKBEINER, A. J. (C) c/o NPH*
 FISHER, WILLIAM. (C) c/o NPH*
 FITCH, JAMES S. (C) 460 Elysian Fields Rd., Nashville, Tenn. 37211
 FLORENCE, ERNEST E. (C) 202 E. Pine St., Robinson, Ill. 62454
 FORD, NORMAN K. (C) Box 46, Scottdale, Pa. 15683
 FOWLER, PAUL & SANDRA. (R) c/o NPH* (Full-time)
 FREE, O. S. (C) #12 Caylor Ln., Little Rock, Ark. 72206
 FREEMAN, MARY ANN. (C) Box 44, Ellaville, Ill. 61431
 FRENCH, W. L. (C) 1517 Pecan St., Hope, Ark. 71801
 FRODGE, HAROLD C. (C) 708 Walker, Fairfield, Ill. 62637
 GARDNER, GEORGE. (R) Box 9, Olathe, Kans. 66061 (Full-time)
 GATES, KENNETH W. (C) 1821 S. Bedford Ave., Evansville, Ind. 47713
 GANTHROP, WAYLAND & JOAN. (C) Box 383, Mahomet, Ill. 61853
 GERMAN, C. DALE. (C) c/o NPH*
 GILLESPIE, SHERMAN & ELSIE. (C) 203 E. Highland, Muncie, Ind. 47303
 GLAZE, HAROLD. (C) 4901 Haywood, North Little Rock, Ark. 72117
 GLORYLANDERS QUARTET. (C) c/o Frank A. Cox, R. 2, Box 187C, Wilmington, Ohio 45177
 GORMANS, THE SINGING (CHARLES & ANN). (R) 5125 Patterson Dr., Louisville, Ky. 40219 (Full-time)
 GRADY, DAVID. (C) 6209 N.W. 37th, Apt. 115, Bethany, Okla. 73008
 GRAHAM, NAPOLEON B. (C) 1521 N. Hill Ave., Pasadena, Calif. 91104
 GRAY, HAROLD F. (C) Box 427, Anna, Ill. 62908
 GRAY, JOSEPH & RUTH. (C) Evangelist & Children's Worker, 2015 62nd St., Lubbock, Tex. 79412
 GREEN, JAMES & ROSEMARY. (C) Box 385, Canton, Ill. 61520
 GRIMM, GEORGE J. (C) 820 Wells St., Sistersville, W. Va. 26175
 GRIMSHAW, MICHAEL & MRS. (C) c/o NPH*
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 HARDING, MARIDEL. (C) Box 195, Hastings, Neb. 68901
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 HERIFORD, RUSSELL W. (C) R. 1, Box 284, Grove, Okla. 74344
 HESTER, ROBERT L. (C) R. 2, Perryville, Ark. 72126
 HIGGINS, CHARLES (CHUCK) E. (C) 2666 Megular Dr., Pasadena, Calif. 91107
 HODGE, W. M. (C) R. 1, Box 278, Science Hill, Ky. 42553
 HOECKLE, WESLEY W. (C) Vaky St., Corpus Christi, Tex. 78404
 HOLCOMBS, T. E. (C) 9226 Monterrey, Houston, Tex. 77028
 HOLLEY, C. D. (C) 529 Jessop, Lansing, Mich. 48910
 HOLSTEIN, C. V. (C) Box 99, Vicksburg, Mich. 49097
 HOOD, GENE. (C) c/o NPH*
 HOOT EVANGELISTIC PARTY (G. W. & PEARL). (C) Box 745, Winona Lake, Ind. 46590
 HOOT, W. W. (C) Box 438, Morgantown, W. Va. 26505
 HOOTS, BOB. (C) c/o NPH*
 HOUDSWELL, MISS L. M. (C) Box 121, Crystal Beach, Fla. 33523
 HUBARTT, LEONARD. (C) 1333 Etna Ave., Huntington, Ind. 46750
 HUFF, PHIL W. (C) 208 N. East St., Vanlue, Ohio 45890
 HUFFMAN, RAY. (C) 1120 Beeher, Owosso, Mich. 48867
 HUGHES, HENRY B. (C) c/o NPH*
 HUNDLEY, EDWARD J. (C) 732 Drummond Ct., Columbus, Ohio 43214
 HUTCHINSON, C. NEAL. (C) 2335 Stonehenge Rd., Bethlehem, Pa. 18018
 HYBONG, RALPH L. (C) Mt. Vernon Nazarene College, Mt. Vernon, Ohio 43050
 IDE, GLEN, JR., EVANGELISTIC PARTY. (C) R. 2, Vicksburg, Mich. 49097
 INGOLD, WILMA JEAN. (C) 322 Meadow Ave., Charle-rol, Pa. 15022
 IRICK, MRS. EMMA. (C) Box 808, Lufkin, Tex. 75901
 ISBELL, R. A. (C) Drawer 408, Crowley, La. 70526
 ISENBERG, DONALD. (C) Chalk Artist & Evangelist, 240 E. Grand St., Bourbonnais, Ill. 60914
 JANTZ, CALVIN & MARJORIE. (C) c/o NPH*
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 JETER, H. LESLIE. (C) 7030 S.W. 27th Ct., Hollywood, Fla. 33023
 JONES, CLAUDE W. (C) R. 4, Box 42, Bel Air, Md. 21014
 JOYCE, DICK. (C) 30 S. Wilson Ave., Pasadena, Calif. 91104
 KEEL, CHARLES E. (C) 1329 Brooke Ave., Cincinnati, Ohio 45230
 KELLY, ARTHUR E. (C) Dogwood St., Columbia, S.C. 29205
 KEMPER, M. W. & MRS. (C) 2810 Potter St., Eugene, Ore. 97405
 KILLEN, ALLEN R. (C) c/o NPH*
 KLEVEN, ORVILLE H. (C) 5926 Alessandro Ave., Temple City, Calif. 91780
 LAMAR, C. M. (C) R. 1, Maquoketa, Ia. 52060
 LANIER, JOHN H. (C) Poplar St., Junction City, Ohio 43748
 LASSELL, RAY. (C) R. 2, Box 55, Brownburg, Ind. 48112
 LAW, DICK & LUCILLE. (C) Preachers, Singers, & Musicians, Box 8, Bethany, Okla. 73008
 LAXSON, WALLY & GINGER. (C) R. 3, Athens, Ala. 35611
 LEICHTY QUARTET. (C) 753 S. Wildwood, Kankakee, Ill. 60901
 LEIN, JOHN. (C) 40936 Mayberry, Hemet, Calif. 92343
 LESTER, FRED R. (C) c/o NPH*
 LIDDELL, P. L. (C) 6231 N. Burkhardt, Howell, Mich. 48843
 LIGHTNER, JOE. (C) 4335 Raven Pl., Springfield, Mo. 65804
 LINDER, LLOYD P. (C) 1121 Maple Row, Elkhart, Ind. 46514
 LINEMAN, HAZEL FRALEY. (C) 10 S. Third St., Bradford, Pa. 16701
 LIPKER, CHARLES H. (C) R. 1, Ahava, Ohio 44802
 LIVINGSTON, J. W. (C) c/o NPH*
 LIVINGSTON, JAMES H. (C) Box 142, Potomac, Ill. 61865
 LONG, WILMER A. (C) Fessenden, N.D. 58438
 LUSH, RON & MYRTLEBEL. (C) c/o NPH*
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 MACK, WILLIAM M. (C) R. 2, Union City, Mich. 49094
 MADISON, G. H. (C) 6601 Meadowlawn Dr., Houston, Tex. 77023
 MANER, ROBERT E. (C) 229 Wallace Rd., Nashville, Tenn. 37211
 MANLEY, STEPHEN. (C) R. 3, Box 530, Muncie, Ind. 47302
 MARLIN, BEN F. (C) Box 8425, Orlando, Fla. 32806
 MARTIN, PAUL. (C) c/o NPH*
 MARTIN, W. DALE. (R) 6681 Howes Dr., Lithonia, Ga. 30058 (Full-time)
 MAY, VERNON D. & MRS. (C) 2643 15th Ave. Ct., Greeley, Colo. 80631
 MAYO, CLIFFORD. (C) 518 Madison, Lubbock, Tex. 79403
 McCLUNG, JAMES B. (C) Rd. 1, Box 77B, Sugar Grove, Ohio 43155
 McCULLOUGH, FORREST. (C) c/o NPH*
 McDOWELL, DORIS. (C) 1214 California Ave., Apt. 5, Santa Monica, Calif. 90403
 McGUFFEY, J. W. (C) 4715 Ponderosa, Tyler, Tex. 75701

- McKINNEY, MRS. EVELYN M.** (C) 4488 S. Cedar Oak Dr., Lake Oswego, Ore. 97034
- McNUTT, PAUL.** (C) 215 W. 68th Terr., Kansas City, Mo. 64113
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- MEREDITH, DWIGHT & NORMA JEAN.** (C) c/o NPH*
- MEWBUORN, O. V.** (C) 1045 Brookwood Dr., S., St. Petersburg, Fla. 33707
- MEYER, VIRGIL G.** (C) 3112 Willow Oaks Dr., Ft. Wayne, Ind. 46807
- MICKEY, BOB.** (C) 1501 Edison, La Junta, Colo. 81050
- MILLHUFF, CHARLES.** (C) c/o NPH*
- MINGLEDORFF, O. C.** (C) R. 1, Douglas, Ga. 31533
- MONCK, JIM.** (C) 2561 Pohens Ave., N.W., Grand Rapids, Mich. 48504
- MOORE, C. ROBERT.** (C) R. 3, Vevay, Ind. 47043
- MOOSHIAN, C. HELEN.** (C) R. 7, Box 44, Westminster, Md. 21157
- MORGAN, J. HERBERT & PANSY.** (C) 123 N. Gilbert, Danville, Ill. 61832
- MORRIS, CLYDE.** (C) 705 Edgewood Ave., Moundsville, W. Va. 26041
- MOULTON, M. KIMBER.** (C) c/o NPH*
- MULLEN, DeVERNE.** (C) 87 Wilstead, Newmarket, Ontario, Canada
- MYERS, DAVID J. & MRS.** (C) R. 1, Box 108-A, Logan, Ohio 43138
- MYERS, HAROLD & MRS.** (C) 575 Ferris, N.W., Grand Rapids, Mich. 49504
- NEFF, LARRY & PATRICIA.** (C) 625 N. Water St., Owosso, Mich. 48867
- NELSON, CHARLES ED. & NORMADENE.** (C) Box 241, Rogers, Ark. 72756
- NEUSCHWANGER, ALBERT.** (C) 7121 Trimble Dr., Ft. Worth, Tex. 76134
- NORRIS, ROY & LILLY ANNE.** (C) c/o NPH*
- NORTHROP, LLOYD E.** (C) 18300 S.W. Shaw #15, Aloha, Ore. 97005
- NORTON, JOE.** (C) Box 143, Hamlin, Tex. 79520
- OLIVER, RICHARD G.** (R) 6328 Iroquois Dr., North Little Rock, Ark. 72116 (Full-time)
- OVERTON, WM. D.** (R) Evangelist & Chalk Artist, 798 Lake Ave., Woodbury Heights, N.J. 08097 (Full-time)
- PARR, PAUL G., & THE SONGMASTERS.** (C) Box 855, Decatur, Ill. 62525
- PARROTT, A. L.** (C) 460 S. Bresee Ave., Bourbonnais, Ill. 60914
- PARSONS, FRED W.** (C) Box 414, 100 W. Main, Bloomfield, Ind. 47424
- PASSMORE EVANGELISTIC PARTY, THE A. A.** (C) c/o NPH*
- PATTERSON, ALEX B.** (C) 33520 Marshall Rd., Abbotsford, B.C., Canada
- PENDLETON, JOHN PAUL.** (C) 1116 S.W. 72nd, Oklahoma City, Okla. 73139
- PHILLIPS, GENE E.** (C) 1102 Grand Ave., West Des Moines, Ia. 50265
- PHILLIPS, ROBERT E.** (C) 1065 Warkentine, Kingsburg, Calif. 93631
- PICKERING FAMILY.** (C) c/o NPH*
- PIERCE, BOYCE & CATHERINE.** (C) R. 4, Danville, Ill. 61832
- PITTENGER, TWYLA C.** (C) R. 1, Shelby, Ohio 44875
- PLUMMER, CHESTER D.** (C) 515 N. Chester Ave., Indianapolis, Ind. 46201
- POTTER, HAROLD J.** (C) Sunday School Evangelist, 529 Webb Dr., Bay City, Mich. 48706
- POTTER, LYLE & LOIS.** (C) Sunday School Evangelists, c/o NPH*
- POWELL, CURTICE L.** (C) 3262 Crimson Rd., R. 4, Mansfield, Ohio 44903
- POWELL, FRANK.** (C) Box 72, University Park, Ia. 52595
- PRATT, G. EMERY.** (C) R.F.D. 2, Waldoboro, Me. 04572
- PRENTICE, CARL & ETHEL.** (C) Evangelist & Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008
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- QUALLS, PAUL M.** (C) 5441 Lake Jessamine Dr., Orlando, Fla. 32809
- RAKER, W. C. & MARY.** (C) Box 106, Lewistown, Ill. 61542
- RANEY, WENDELL R.** (C) 1236 N. 8th St., Clinton, Ind. 47842
- RAYCROFT, R. N.** (C) c/o NPH*
- RICHARDS, LARRY & PHYLLIS (COULTER).** (R) 1735 Dawson St., Indianapolis, Ind. 46203
- RICHARDSON, HAROLD S.** (C) R. 8, Box 437, Muncie, Ind. 47302
- RIST, L. O.** (R) 6219 Chestnut St., Painesville, Ohio 44077 (Entering full-time)
- ROBISON, ROBERT, & WIFE.** (C) Heaters, W. Va. 26627
- ROTHWELL, MEL-THOMAS.** (R) 2108 Alexander Ln., Bethany, Okla. 73008
- RUPP, JOHN G.** (C) 113 S. Beverly, Porterville, Calif. 93257
- SANDO, CLIFFORD A.** (C) 261 S. Small Ave., Kankakee, Ill. 60901
- SCHERRER, L. J.** (C) 8875 Robin Dr., Chattanooga, Tenn. 37421
- SCHOONOVER, MODIE.** (C) 1508 Glenview, Adrian, Mich. 49221
- SCHULTZ, ROYAL G.** (C) R. 6, Box 277A, El Dorado, Ark. 71730
- SCOTT, WILLIS R.** (C) 8041 Ruble Ave., Louisville, Ohio 44841
- SERROTT, CLYDE.** (C) Evangelist & Children's Worker, 558 W. Melrose Cir., Ft. Lauderdale, Fla. 33312
- SEXTON, ARNOLD (DOC) & GARNETT.** (C) 2809 S. 29th St., Ashland, Ky. 41101
- SEYMORE, PAUL W.** (R) 807 White St., Marion, Ill. 62959 (Entering full-time)
- SHARPLES, J. J. & MRS.** (C) 41 James Ave., Yorkton, Saskatchewan, Canada
- SHAYER, CHARLES (CHIC).** (C) 1211 Willow Dr., Olathe, Kans. 66061
- SINGELL, TIMOTHY DEAN.** (C) 223 S. Union St., Gallon, Ohio 44833
- SISK, IVAN.** (C) 4327 Moraga Ave., San Diego, Calif. 92117
- SLACK, DOUGLAS.** (C) R. 2, Vevay, Ind. 47043
- SMITH, CHARLES HASTINGS.** (C) Box 1463, Bartlesville, Okla. 74003
- SMITH, OTTIS E., JR., & MARQUERITE.** (C) 60 Grant St., Tidoute, Pa. 16351
- SMITH, PAUL R.** (C) 242 Chapman Ave., Spencer, W. Va. 25276
- SNELLENBERGER, L. B.** (C) 4105 N. Garfield, 51, Loveland, Colo. 80537
- SNOW, DONALD E.** (C) 53 Baylis, S.W., Grand Rapids, Mich. 49507
- SPARKS, ASA & MRS.** (C) 91 Lester Ave., Nashville, Tenn. 37210
- STAFFORD, DANIEL.** (C) Box 11, Bethany, Okla. 73008
- STALLINGS, OSCAR.** (C) 2708 Stallings Ln., Jonesboro, Ark. 72401
- STARNES, SAM L.** (C) 448 S. Prairie, Bradley, Ill. 60915
- STEELE, J. J.** (C) Box 1, Coffeyville, Kans. 67337
- STEPHENS, KEN.** (R) c/o NPH* (Full-time)
- STOCKER, W. G.** (C) 1421 14th Ave., N.W., Rochester, Minn. 55901
- STRICKLAND, RICHARD L.** (C) 4723 Cullen Ave., Springfield, Ohio 45503
- SWEARENGEN, JOHN W.** (C) 210 Munroe St., Bourbonnais, Ill. 60914
- TALBERT, GEORGE H.** (C) 409 N.E. 13th St., Abilene, Kans. 67410
- TAYLOR, EMMETT E.** (C) c/o NPH*
- THOMAS, FRED.** (C) c/o NPH*
- THOMPSON, HAROLD C.** (C) 650 E. Main, Blytheville, Ark. 72315
- TODD, CHESTER F. & MARJORIE.** (C) c/o NPH*
- TOMPKINS, JOE LEE & MRS.** (C) Box 297, McCrory, Ark. 72101
- TOSTI, TONY.** (C) Box 1643, Prescott, Ariz. 86301
- TRIPP, HOWARD M.** (C) c/o NPH*
- TURBYFILL, M. L.** (C) 6812 N.W. 29th Terr., Bethany, Okla. 73008
- UNDERWOOD, G. F. & MRS.** (R) 150 Shadylane Circle Ct., Warren, Ohio 44483 (full-time)
- VENNUM, EARLE W. & ELIZABETH.** (C) Evangelists, 606 Ellen Dr., Goodlettsville, Tenn. 37072
- WACHTEL, D. K.** (C) Box E, Madison, Tenn. 37115
- WADE, E. BRUCE.** (C) 3029 Sharpview Ln., Dallas, Tex. 75228
- WALKER, LAWRENCE C.** (C) c/o NPH*
- WALKER, W. B.** (C) 6700 N.W. 34th, Bethany, Okla. 73008
- WALLACE, J. C. & MRS.** (C) 2108 Bridlewood Dr., Louisville, Ky. 40299
- WALLS, LYNDON A.** (C) 192 Woodcliff Dr., Columbus, Ohio 43213
- WARD, LLOYD & GERTRUDE.** (C) Preacher & Chalk Artist, 6944 Whiskey Creek Dr., Ft. Myers, Fla. 33901
- WARNE, RAY E. & VIOLET.** (C) Box 333, Dillonvale, Ohio 43917
- WATSON, PAUL.** (C) 311 N.W. Seventh St., Bentonville, Ark. 72712
- WELLS, KENNETH & LILY.** (C) Box 1043, Whitefish, Mont. 59937
- WEST FAMILY, THE SINGING.** (C) 910 Carlisle St., Colorado Springs, Colo. 80907
- WHIPPLE, LEONARD.** (R) Full-time Lay Evangelist, 15P-Via Castillo, Laguna Hills, Calif. 92653
- WHISLER, JOHN.** (C) 404 N. Francis, Carthage, Mo. 64836
- WHITED, CURTIS.** (C) 101 S. Chester, Olathe, Kans. 66081
- WHITTINGTON, C. C. & HELEN.** (C) 4515 S. Santa Fe Dr., Englewood, Colo. 80110
- WILLIAMS, EARL C.** (C) c/o NPH*
- WILLIAMS, LAWRENCE.** (C) 6715 N.W. 30th Terr., Bethany, Okla. 73008
- WILSON, K. RAY.** (C) R. 5, Box 19-B, Bloomington, Ind. 47401
- WITHROW, CURTIS D.** (C) 1724 N.E. 50th Ct., Pompano Beach, Fla. 33064
- WOLPE, JOSEPH P.** (C) 4537 Beatty Dr., Riverside, Calif. 92506
- WOODRUFF, ELMER & BONNIE.** (R) c/o NPH* (Full-time)
- WOODWARD, GEORGE P.** (C) c/o NPH*
- WYMAN, EDWARD G.** (C) 6259 Saylin Ln., Los Angeles, Calif. 90042
- WYRICK, DENNIS E.** (C) c/o NPH*
- YOAKUM, BEATRICE.** (C) 308 W. Jackson, Medford, Ore. 97501
- YOUNGER, I. F.** (C) c/o NPH*
- ZIMMERLEE, DON & JUNE.** (C) 2060 S. Forissant Rd., Florissant, Mo. 63031
- ZIMMERMAN, W. E.** (C) Box 1114, Marion, Ohio 44302

JULY SLATE

(As reported to Visual Art Department)

- ANDREWS:** Beebe, Ark. (Camp), July 23—Aug. 1
- BAILEY, C. & T.:** Detroit, Mich. (Ball Rd. Camp), July 15-25
- BAILEY, C. D.:** Ft. Dodge, Ia., July 6-11; Akron Dist. Camp, July 31—Aug. 8
- BASS, M. V.:** Central Ohio Dist. Camp, July 12-25
- BATTIN, B.:** Petersburg, Tex., July 11-18; Beebe, Ark. (Camp), July 23—Aug. 1
- BELL:** Reading, Pa. (1st), July 14-18; Canada Central Dist. (Cedarvale Camp), July 23—Aug. 1
- BENDER:** Jacksonville, Fla. (West Side), July 8-18; Port Crane, N.Y. (Lily Lake Camp), July 22—Aug. 1
- BERTOLET:** Freeport, Pa. (Transylvania Bible School Camp), July 6-11; Arboreale, W. Va. (camp), July 15-25
- BOHI:** Colorado Dist. Camp, July 5-11; Georgia Dist. Camp, July 19-25
- BROWN, C.:** Upstate New York Camp, July 2-11; Mendon, Ohio (Church of Christ in Chr. U. Camp), July 12-18; Pittsburgh Dist. Camp, July 24—Aug. 1
- BROWN, R. N.:** Cowden, Ill. (Free Meth.), July 7-18; Indianapolis, Ind. (Northside), July 25; Akron Dist. Camp, July 31—Aug. 8
- BROWN, W. L.:** Ft. Worth, Tex. (Haltom City), July 30—Aug. 8
- CHAMBERS, L.:** Illinois Dist. Camp, July 26—Aug. 1
- CLINE:** California, Ky. (Carthage Camp), July 23-31
- COOK, L. & M.:** Vivian, La. (McCoy), July 5-11; Memphis, Tenn., July 20-25
- COX, C. B. & J.:** Washington, Ind. (U. Meth.), July 5-11; Kentucky Dist. Camp, July 19-25
- CRABTREE:** New Albany, Ind. (Silver Hgts. Camp), July 15-25
- DARNELL:** Richmond, Ind. (Wayne County Camp), July 6-18; New Marshallfield, Ohio, July 19-25
- DENNIS, D.:** Mt. Vernon, Ind., July 6-11; Milton, Ky. (Calus Grove Camp), July 30—Aug. 8
- DISHON:** Muncie, Ind. (Eastside Evan. Camp), July 29—Aug. 8
- DIXON:** Bellport, N.Y. (U. Meth.), July 7; Lake Placid, N.Y. (tent), July 9-18; Elmsdale, P.E.I., July 21—Aug. 1
- EMSLEY:** Endicott, N.Y. (1st), July 25
- EVERLETH:** Caldwell, Ohio, July 9-25; Findley Lake, N.Y. (U. Meth. Conf.), July 26—Aug. 1
- FELTER:** Wadsworth, Ohio (Camp), July 1-11
- FILES & ADAMS:** Ephrata, Pa. (VBS), July 12-23
- FINKBEINER:** In Europe, July
- FISHER:** Caribbean, month of July
- FOWLER:** Hanover, Pa. (Hol. Chr. Camp), July 9-18; Auburn, Pa. (Youth Camp), July 26—Aug. 1
- FREEMAN:** Bushnell, Ill. (1st, VBS), July 5-18
- GAWTHORP:** Arcola, Ill., July 7-18
- GORMANS:** Tent meetings, July
- GRAY:** Wickes, Ark., July 7-18; Fayetteville, Ark., July 18-25
- GREEN:** Hendersonville, N.C. (camp), July 1-11; Central Ohio Dist. Camp, July 18-25; N.E. Okla. Dist. Indoor Camp, July 26-Aug. 1
- HARRISON, J. M.:** Meridian, Miss. (Central), July 5-11; McGehee, Ark., July 12-18
- HIGGINS:** Kailua, Hawaii, July 11-18; Honolulu, Hawaii (Kaimuki), July 19-25
- HOLCOMB:** Thompson Station, Tenn. (Elmore), July 5-11; Angleton, Tex., July 25—Aug. 1
- HUFF:** Akron Dist. NYPS Tour, July 5-10; Freeport, N.Y. (camp), July 14-25
- HUNDLEY:** Pefferlaw, Ont., July 4; Central Ohio Dist. Camp, July 12-25
- JANTZ:** Springerton, Ill. (Jacobs Camp), July 15-25; Holy Lands and Europe, July 27—Aug. 19
- KILLEN:** Illinois Dist. Camp, July 26—Aug. 1
- LANIER:** Willshire, Ohio (Wren Camp), July 7-18; Hemlock, Ohio (Iron Pt.), July 21—Aug. 1
- LASSELL:** Rushville, Ind. (Andersonville tent), July 5-11; New Castle, Ind. (Youth Camp), July 12-18; Geneva, Ind. (Nottingham Tent Crus.), July 15-25; Mt. Nebo, W. Va. (camp), July 29—Aug. 8
- LAW:** East Enterprise, Ind. (Camp), July 9-18
- LAXSON:** Athens, Ala., July 6-11; E. Kentucky Dist. Camp, July 18-25; Florida Dist. Camp, July 24—Aug. 1
- LUSH:** Washington Pac. Dist. Camp, July 5-11; Michigan Dist. Camp, July 16-25
- MANLEY:** New Carlisle, Ohio (Missionary), July 5-11; Gas City, Ind., July 12-25; New Carlisle, Ohio (Ludlow Falls Miss. Youth Camp), July 29—Aug. 8
- MARLIN:** Clarksdale, Miss., July 6-11; Hernando, Fla. (1st), July 13-18; Georgia Dist. Camp, July 19-25

MARTIN: Europe, July 1-17; Oregon Pacific Camp, July 18-25
 MAYO: Hamlin, Tex. (city-wide), July 18-25
 McCULLOUGH: Bristol, Tenn., June 29—July 4; Athens, Ala., July 6-11; Hattiesburg, Miss. (Perry Camp), July 12-18; Georgia Dist. Camp, July 19-25; Hazelwood, N.C., July 30—Aug. 1
 McWHIRTER: Colorado Dist. Camp, July 6-11; E. Kentucky Dist. Camp, July 19-25; Florida Dist. Camp, July 26—Aug. 1
 MEADOWS-REASONER: Farmington, Ia., July 5-11; Ft. Madison, Ia., July 12-18; Indianapolis Dist., July 19-30
 MEREDITH: Winchester, Ind. (Randolph Co. Camp), July 21—Aug. 1
 MICKEY: Colorado Dist. Camp, July 5-11
 MILLHUFF: Upstate New York Dist. Camp, July 4-11; Central Ohio Dist. Camp, July 16-25
 MONCK: Missouri Dist. Camp, July 19-25
 MOOSHIAN: New Guinea, month of July
 MOUTON: Canada Central Dist. (Clarksburg Camp), July 9-18
 MULLEN: Verona, Ont. (Free Meth. Camp), July 1-11; Maine Dist. Camp, July 12-18; Canada West Dist. Camp, July 25—Aug. 1
 MYERS: Nelsonville, Ohio (Wesleyan Camp), July 1-11;

Carey, Ohio (brush arbor meeting), July 22—Aug. 1
 NEFF: Louisville, Ill. (Clay Co. Camp), July 8-18; Denton, Md. (Delmarva Wes. Camp), July 22—Aug. 1
 OVERTON: Bristol, Pa., July 4
 PARR: Glenwood, Ia., July 4; Canada Central Dist., Clarksburg Camp, July 4-9
 PASSMORE: Kingston, Ont. (Hol. Assn. Camp), July 2-11; St. Ogdensburg, N.Y. (Hol. Assn. Camp), July 27—Aug. 8
 PIERCE: Tilden, Ill. (camp), July 15-25
 PLUMMER: Columbus, Ind. (Tri-County Camp), July 8-18; Mt. Victory, Ohio (Camp Union), July 29—Aug. 8
 POTTER: S. California Dist., month of July
 POWELL: Entiat, Wash. (camp), July 9-18; Discovery Bay Meth. Camp, Washington, July 26-31
 PRENTICE: Macon, Ga. (1st), July 4-11; Weatherford, Okla. (1st), July 18-25
 QUALLS: S.W. Ohio Dist. Camp, July 23—Aug. 1
 RAYCROFT: Maine Dist. Camp, July 12-18; Shawville, Que. (Free Meth. Camp), July 23—Aug. 1
 RICHARDS: Indianapolis, Ind. (Ray St.), July 5-11
 ROTHWELL: Wilmore, Ky. (Bentleyville), July 8-18
 SCHULTZ: Vici, Okla., July 29—Aug. 8
 SCOTT: Caldwell, Ohio, July 9-25
 SERROTT: Camps, month of July

SHAWER: Caddo, Okla., July 16-18; Atoka, Okla., July 20-25; Topeka, Kans. (Oakland), July 27—Aug. 1
 SLACK: Richmond, Ind. (camp) July 6-18; Osgood, Ind. (camp), July 19-25
 SMITH, C. H.: Wash. Pac. Dist. Camp, July 4-11; S.W. & N.W. Ohio Dist. Camp, July 23—Aug. 1
 SMITH, O. & M.: Pleasant Ridge, Pa. (camp), July 9-18
 SNOW: Urbana, Ohio (Ch. of Christ in Chr. U. Camp), July 9-18
 STAFFORD: Crossville, Tenn. (Bible Meth. Camp), July 5-11; Sioux City, Ia. (Jeffers Mem. Camp), July 15-25; Greer, S.C. (Wes. Camp), July 29—Aug. 8
 STRICKLAND, R.: Central Ohio Dist. Camp, July 16-25
 THOMAS, F.: Missouri Dist. Camp, July 19-25
 TOMPKINS: W. Memphis, Ark. (1st), July 6-11
 TRIPP: Flint, Tex., July 5-11; Langdale, Ala., July 12-18; Shelbyville, Ill. (Shelby Co. Camp), July 23—Aug. 1
 UNDERWOOD: E. Michigan Dist. Camps, July 23-27
 WACHTEL: Montgomery, Ala., July 23—Aug. 1
 WALKER, L.: Lake Placid, N.Y. (tent), July 9-18; Elmsdale, P.E.I. (tent), July 21—Aug. 1
 WEST: Newfoundland (home missions), July 20—Sept. 5
 YOUNGER: Michigan Dist. Camp, July 16-25
 ZIMMERMAN: Central Ohio Dist. Camp, July 12-25

HOLY LAND CELEBRATES GOLDEN ANNIVERSARY OF NAZARENE MISSIONS

On Sunday, March 28, special services were held to commemorate the golden anniversary of Nazarene missions in the Holy Land. General Superintendent Samuel Young dedicated the new \$85,000 International Church Center in East Jerusalem.

Many nationalities, denominations, and faiths were represented by the overflow adult congregation which packed the new sanctuary for the dedication service. Among those present were Mrs. Samuel Young, and Mr. and Mrs. Russell L. Price of Long Beach, Calif.

Special recognition was given to the late Rev. Samuel Krikorian, who pioneered Nazarene work in Jerusalem 50 years ago. He labored faithfully in the Middle East for 36 years.

Special recognition was also given to the Russell L. Price family for their vision and generous donations which made possible the realization of this important project.

The Center has a total floor space of over 6,000 square feet and, in accordance with the strict local building code, is constructed of reinforced concrete with native rock from Samaria. The materials used in the building came from several countries in the Middle East and Europe.

Besides the sanctuary, which comfortably seats over 200 adults, the Center has a daylight basement with seven rooms and a large hall. The unit also has a three-floor wing with rooms for offices and residence.

At the dedication Rev. Berge Najarian, superintendent of the Jordan-Holy Land District, announced regular English language services at the Nazarene Center on Sundays. The Center will be serving both permanent and temporary residents of the area as well as thousands of visitors who constantly visit Jerusalem. □



The Nazarene Center is an evidence of God's undertaking. The project was started under the Jordanian authorities before the Six Day War and was recently completed and furnished.

Interior view of sanctuary at Jerusalem Nazarene Center



FROM COP-OUT TO CAMP KING

(Continued from page 17)

listen and admit they have problems. Then I tell them Jesus handles all my problems and hassles."

Even before that eventful youth camp, his heart had been warmed several times when attending the Garden Grove Church of the Nazarene. "I owe a lot to Pastor Murphey [now pastor of Oklahoma City Lake View Park Church] and his family, who made a great impact upon my life by showing me that I had to have a personal relationship with Jesus Christ—that church on Sunday and the devil on Monday wasn't the way.

"So when I hit that altar around the campfire, I'll tell you there were some changes made that night."

He and several other young people stood around the fire tossing into the flames their symbols of hatred and rejection—necklaces, emblems, medallions, hippie beads, "grass," and the whole bit.

"Burning up this trash was our way of saying 'good-bye' to the world and Satan," Radames explained. "A special emblem which I made and wore around my neck was but an empty symbol of where I was at, and I decided that by throwing that into the fire maybe I could show somebody that those things didn't matter to me anymore—like the material things, because there was something that wasn't material that was a whole lot greater than all the kicks that I was having before."

One of the girls—he recalled her name was Sandy—had been wearing a necklace which was a symbol that she was a pusher for drugs. "She tossed that into the fire," Radames explained, "and today she is working with Teen Challenge helping other young people with their drug problems."

So he knows of at least two kids who have stayed true to Christ since that camp night two years ago: Sandy, and—yes, Radames Lamboy.

Last year Radames was back at the same youth camp—not a problem now but a year old in the Lord and a picture of total happiness. And just as at the first camp, everyone there knew who Radames Lamboy was. But his "fame was no longer that of a "cop-out," a runaway from society, God, and the church. They all knew him now as a phenomenally mature year-old Christian—a singing, smiling, peaceful, cooperating witness for Christ.



He didn't know it when this camp picture was taken but four days later the camp director named Radames Lamboy as boy "camper of the year."

Would you like to guess who was the overwhelming choice of the campers, the staff, and the camp director as "camper of the year"?

There were shrieks of approval as Camp Director Don Redmond made the announcement—300 shrieks for one little guy with a big God.

You usually ask successful travelers about the roads.

"Radames, that road you have been traveling now for these two years—what would you recommend to other young people who want to stand true to Jesus Christ?"

Unhesitatingly he responded, "Read your Bible. But each time before you do it, pray and ask God if He'll give you an understanding of the Scriptures. If you let the Holy Spirit reveal these things to you, it will start meaning something to you; it will start hitting home.

"It's a Sword and it cuts all these things out of you that the Lord doesn't want you to have. It also strengthens you—makes you happy."

And?

"Also, I think, witnessing. Witnessing not only helps others; it can help you because it will also strengthen your life. Some people who have been reborn are just kind of like living in a shadow. They don't tell anybody they're a Christian. But I think you should take a stand for Jesus.

"A friend of mine went with me to witness to a girl in our school who was on heroin and was planning suicide. We led her to the Lord, and today she is with us at school, and helps us share Christ with others. Witnessing really does something

for you. It really strengthens you.

"I've been asking the Lord to help me to take a bigger stand and tell more people about the Lord. I know it's what the Lord wants me to say, and I can back it up with Scripture: 'In the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions . . .'"

His future?

"Whatever the Lord wants me to do. That's why I'm living out my life for the Lord, so I'll be where He can show me this. I don't know if I'll go to college or not—I want to, but I'm not sure yet.

"Like, in my Christian life, God has revealed to me the things He didn't want me to do and the things He didn't want me to say. I just don't need those things anymore. Just so, He'll tell me the things He does want me to do and the things He wants me to say."

Becoming "king" of the camp was an honor, he admits, but he doesn't go around talking about it. In fact, Radames would consent to an interview by this reporter only "if it will bring glory to God."

But Radames also is a king in the eyes of a batch of seven-year-old boys in his Sunday school. You'll find these boys every Sunday morning huddled around a young, black-haired, Puerto Rican Sunday school teacher getting the message that can save them from ever becoming cop-outs—getting it straight from one they really believe knows that Jesus Christ is "where it's at." □

sincere, and even 'courageous' religious formulations and resentments which are nothing but the product of a fertile and frivolous imagination."—Harold O. J. Brown in *The Protest of a Troubled Protestant*.

SOME PEOPLE use Bible texts as a drunk does a lamppost—for support, not for illumination."—John R. W. Stott at Uppsala.

LIFE GROWS more and more severe. Pain becomes more inward—more in the nature of care, fear, or despair. It is, therefore, more intractable and taxing. . . . Grief and strain advance along with physical security and comfort. Civilization only internalizes the trouble. We have fewer wounds, but more weariness. We are better cared for, but we have more care."—Peter Forsyth in *The Cure of Souls*.

BETWEEN 1965 and 1970 it seemed that somewhere a moral dam gave way and the resulting flood has played havoc with civilization *in a measure never before recorded in history*."—S. I. McMillen in *Discern These Times*. □

BOOK CORNER

HAPPINESS AND HARMONY IN MARRIAGE



By William Deal. Kansas City, Mo. Beacon Hill Press of Kansas City, 1971. 150 pages, paper, \$1.95.

Happiness and Harmony in Marriage is a practical, down-to-earth book for married Christians. No ivory towers here. This book makes no argument for the hum-drum, make-it-some-way kind of marriage. But the writer effectively shares his belief that common experiences accumulate to make marriage either meaningful or monotonous.

Every husband and wife will be enriched by the chapters on good communication in marriage, comrades in a common cause, and the golden rule of wedded love. The message comes through: Christian marriage can be wonderful.

The newly married, those about to be married, and those who have been married a little longer will profit from this book. Here is a good gift for a silver or golden wedding anniversary. The unmarried who wish to be married might enjoy it, too.

Author William Deal has earned the right to speak on the subject of Christian marriage. As a certified marriage counselor, his background is enriched by his experience as husband, pastor, teacher, and evangelist in a sister denomination.

Sections discussing married love-making will seem a bit shocking to some, mild to others, and a cause of discussion for nearly every reader. But then, why shouldn't Christian literature speak on such a significant issue?

The book deserves a thorough reading. It will be usefully discussed in young adult groups, Christian Service Training classes, and elective Sunday school classes. Where this book has influence, Christian marriages will manifest greater happiness and harmony.—NEIL B. WISEMAN. □

YOUNG CHURCH BEGINS BUILDING

On Sunday, May 2, ground breaking took place at the building site for the new Belfast, Me., church on Swan Lake Avenue.

District Superintendent Joshua C. Wagner, Maine District, brought a message during the worship service and then opened the ground to officially mark the beginning of construction.

The new church facility will seat 234. Pastor Lance G. Bird reports that 117 individuals were on hand for the occasion.

The Belfast church was organized with a charter membership of 23 on June 8, 1969. One year and 11 months later the membership total reads 65 and ground has been broken for the new church.

At the 1970 district assembly the Belfast church was presented with the "Outstanding Small Church of the Year" award. □

NAZARENE CAMPS

June 28—July 4, ALABAMA FAMILY CAMP. District camp, at intersection of U.S. 31 and I-65, three miles north of Calera, Ala. Bob Hoots and Nicholas Hull, evangelists. Jim Van Hook, singer. Reeford Chaney, district superintendent.

June 28—July 4, DAKOTA. Beulah campgrounds, 402 N.W. 9th, Jamestown, N.D. Stuart McWhirter, evangelist. Jack Riley, Missionary speaker. Jim Bohi, singer. J. Wilmer Lambert, district superintendent.

June 28—July 4, SOUTHWEST INDIANA. Oakland City campgrounds, Trusler St. (one block south at Rte. 64), Oakland City, Ind. Orville W. Jenkins, evangelist. Wally and Ginger Laxson, singers. W. Charles Oliver, district superintendent.

June 29—July 4, DALLAS. Nazarene campgrounds, Scottsville, Tex. Robert Leffel, evangelist. Gene Plemons, song director. E. L. Cornelison, district superintendent.

July 1-11, NORTH CAROLINA. Upward & Orchard Rd., Hendersonville, N.C. 28739. L. B. Oliver and Bob Hoots, evangelists. James and Rosemary Green, singers. Terrel C. Sanders, district superintendent.

July 3-11, UPSTATE NEW YORK. District Center, 120 White Church Rd., (8 miles southeast of Ithaca on Rte. 79 to 330), Brooktondale, N.Y. 14817. Mendell Taylor and Charles Millhuff, evangelists. Paul Stubbs, missionary. Curtis Brown, singer. Jonathan T. Gassett, district superintendent.

July 4-11, WASHINGTON PACIFIC. Bert Daniels, district superintendent.

July 5-11, NEW ENGLAND. Church of the Nazarene, 37 E. Elm Ave., Wollaston, Mass. 02170. Charles Strickland and Leslie Parrott, evangelists. Merritt Nielson, singer. K. H. Pearsall, district superintendent.

July 6-11, COLORADO. District campgrounds, 8715 W. 16 Ave., Lakewood, Colo. 80215. Stuart McWhirter, evangelist. Denny Owens, missionary. Jim Bohi, singer. M. Harold Daniels, district superintendent.

July 8-11, CHICAGO CENTRAL. College Church of the Nazarene, Olivet at Breesee, Bourbonnais, Ill. 60914. Edward Lawlor, evangelist. Rev. and Mrs. John Anderson, missionary speakers. Forrest W. Nash, district superintendent.

July 9-18, CANADA CENTRAL. Clarksburg, Toronto Kennedy Road Church, 659 Kennedy Rd., Scarborough, Toronto, Canada. Kimber Moulton, evangelist. Bruce Taylor, district superintendent.

July 12-18, MAINE. Nazarene campgrounds (Rte. 24), Richmond, Me. R. N. Raycroft, evangelist. Mrs. Elsie Kilpoen, children's director; Wayne Crevoiserot, Youth Institute director. DeVerne Mullen, singer. Joshua Wagner, district superintendent.

July 14-25, LONG ISLAND HOLINESS CAMP ASSOCIATION. 106 Prince Ave., Freeport, N.Y. Phil W. Huff, evangelist and song director. Paul Moore, youth director. Helen S. Matthews, Violet Badoud, and Gladys Mancini, children's workers.

IMPACT

HOME MISSION TARGETS

Cities to be entered during the 153 days of June 1 to October 31, 1971, as named by our district superintendents.



Alabama Alexander City Athens Milton, Fla.	East Tennessee Eastern Chattanooga La Vergne West Knoxville	Joplin Ozark, Mo.	New Mexico Albuquerque, N.M. Los Alamos, N.M. El Paso, Tex.
Arizona East Mesa North Phoenix Show Low	Eastern Kentucky Hazard	Kansas City Belton, Mo. Chillicothe, Mo. Olathe West, Kans.	New York Brooklyn Middletown-Goshen Monroe
Akron Caldwell Solon Wintersville	Eastern Michigan Chelsea Marlette Oxford	Los Angeles Moorepark	Philadelphia Cherry Hill, N.J. Lebanon, Pa. Scranton, Pa. Vineland, N.J. Wilkes-Barre, Pa.
British Isles South Ardley, Yorks Reading	Georgia Atlanta Augusta Covington Lawrenceville Newnan	Michigan Holland Kalamazoo Northeast New Buffalo	San Antonio San Antonio Grace
Canada Atlantic Charlottetown, P.E.I.	Hawaii Kailua, Kona Lahaina Lihue Waimanalo Waipahu	Mississippi Corinth Northeast Jackson Oxford Southaven	South Arkansas Brinkley Nashville
Canada Central Lindsay Sarnia Simcoe	Houston Houston Northwest Houston Southwest	North Carolina Hickory Shelby Lexington Roanoke Rapids	South Carolina Anderson Mt. Pleasant North Augusta
Canada Pacific Kelowna Salmon Arm Vernon	Illinois Godfrey Troy	Northwest European Mosede, Denmark	Rocky Mountain Anaconda, Mont. Gillette, Wyo. Glendive, Mont. Lewistown, Mont. Newcastle, Wyo.
Canada West Pine Point Yellowknife	Iowa Spencer	Northwest Oklahoma Oklahoma City (Northeastern) (Wilshire Boulevard) (Northwest Highway)	Southeast Oklahoma Choctaw Midwest City Nicoma Park
Chicago Central Barrington		Northwestern Illinois East Moline Morton	Southern California Cucamonga Kerney Mesa Montclair San Clemente Westminster Yorba Linda Yucca Valley
Colorado Salida		Northwestern Ohio Toledo	Southwest Indiana Bloomfield Sellersburg
Dakota Harvey, N.D. Kadoka, S.D.			Southwest Oklahoma Mustang
Dallas Carthage Palestine Plano Winnshoro			Southwestern Ohio Cincinnati Sharonville Germantown New Lebanon
			Tennessee Woodlawn
			Virginia Buckingham Martinsville
			Washington Altoona, Pa. Bowie, Md. Keyser, W. Va.
			Washington Pacific Home, Wash. Redmond, Wash.
			West Texas Azle Decatur Irving
			West Virginia Ripley
			Wisconsin Ashland Burlington Fond du Lac Madison (West) Manitowac Marquette, Mich. Milwaukee (North) Stevens Point Superior Wisconsin Rapids

EVERY NAZARENE IS REQUESTED TO . . .

Pray daily for these target cities.

Begin a home Bible study in a spiritually needy area.

Conduct a vacation Bible school in an unchurched neighborhood.

Support the district home mission program.

Be a lay missionary to a home mission area.

Clip the form below. Send it to the Department of Home Missions or to the district superintendent.

Name _____

Address _____

Marital Status _____

Number of Children _____

I am interested in being a lay missionary in:

_____ OR _____
City, State City, State

I will go where the church needs me most. _____ Yes _____ No

I will be available June 1—October 31. _____ Yes _____ No

Other _____

I am interested in giving special assistance on a short-term basis only. _____ Yes _____ No.

Vocational Plans or Training _____

I am employed as _____

I will relocate. _____ Yes _____ No

I have written the district superintendent.

_____ Yes _____ No

Please send a resume of talents with this form to:

Department of Home Missions

6401 The Paseo, Kansas City, Missouri 64131

DISTRICT ASSEMBLY INFORMATION

UPSTATE NEW YORK, July 1-2. District Center, 120 White Church Rd., Brooktondale, N.Y. 14817. Host Pastor: Maynard W. Parker. General Superintendent: Dr. George Coulter.

EASTERN KENTUCKY, July 7-8. First Church of the Nazarene, 22nd and Bath, Ashland, Ky. 41101. Host Pastor: L. B. Hicks. General Superintendent: Dr. V. H. Lewis.

NORTHWESTERN OHIO, July 7-8. Nazarene District Center, Rte. 2, St. Marys, Ohio 45885. General Superintendent: Dr. Orville W. Jenkins.

COLORADO, July 8-9. District campgrounds, 8715 W. 16th Ave., Lakewood, Colo. 80215. Stuart Pastor: Hiram Sanders. General Superintendent: Dr. Samuel Young.

CHICAGO CENTRAL, July 9-10. College Church of the Nazarene, Olivet at Bresee, Bourbonnais, Ill. 60914. Host Pastor: Don Irwin. General Superintendent: Dr. Edward Lawlor.



Combined youth choirs of Olathe (Kans.) College Church and Wichita (Kans.) First Church presented "Life" concerts in both cities. Carolyn and Joe Pickering direct the Olathe youth. Bruce Peterson is minister of youth. The Wichita group is directed by Cliff Curl. Ernie McNaught is youth minister. Mr. McNaught reported: needs were met, prayers were answered, and Christ became relevant and real through the performances.



*When out our way
drop in to see us*

**NAZARENE
PUBLISHING HOUSE**

TOUR HOURS

Monday
through
Friday
8 a.m.
to
4 p.m.



Saturday
by
special
arrangement

**Your NAZARENE
PUBLISHING HOUSE**

Where the Welcome Mat
Is Always Out



Dr. George Coulter was the speaker at the dedication service of the new sanctuary at College Park, Md. District Superintendent Roy E. Carnahan (Washington District) conducted the act of dedication and prayer. Honorable William R. Reading, mayor of College Park, Md., brought greetings. The two former pastors, Rev. Kenneth L. Dodge and Rev. Neil E. Hightower, were present and shared in the service.

The building was constructed by the R. E. Kealier Co. Its air-conditioned sanctuary seats 300. The building includes a large foyer, three offices, and a classroom on the main floor, a full basement consisting of six large classrooms and a nursery. The new building is attached to the former building to give space for 500 in Sunday school. The building cost was \$115,000. Rev. G. Thomas Spiker is the pastor.

The Media, Pa., congregation climaxed a year of celebration of the church's thirty-fifth anniversary as they entered their new sanctuary and education facilities. In the new sanctuary, there is a seating capacity of 350. The educational facilities will accommodate 450.

Colonial in structure, the new building is another step in completing the "worship center" on Highway U.S. 252 in the heart of the Delaware Valley.

Several buildings and recreational facilities are now on the three-acre property, which is valued at \$300,000. The indebtedness is \$125,000.

Since completing seven years of pastoral ministry in Media, Pastor Ralph M. Parry has moved to Bethlehem, Pa., to accept the pastorate of the Bethlehem church.



A CHURCH A DAY FOR 153 DAYS

June 1—October 31, 1971

During the 153 days from June 1 to October 31, 1971, our district superintendents will attempt to start a church a day.

Rev. Herman L. G. Smith of Canada West District was the first superintendent to report new church organizations, having organized one each on May 31 and June 2. A partial list of those churches started during the month of June include the following:

Official organizations:

CANADA WEST—Yellowknife, N.W.T., and Pine Point, N.W.T. Herman L. G. Smith.

HOUSTON—Friendswood, Tex. Raymond W. McClung.

NEW YORK—Brooklyn, N.Y. J. H. White.

GEORGIA—Covington, Ga. Jack H. Lee.

AKRON—Wintersville, Ohio. Floyd O. Flemming.

NORTHWEST INDIANA—Sheridan, Ind. George Scutt.

Services begun:

AKRON—Caldwell, Ohio, and Solon, Ohio. Floyd O. Flemming.

CANADA ATLANTIC—Charlottetown, Prince Edward Island, Canada. Robert F. Woods.

CANADA CENTRAL—Sarnia, Ontario, Canada. Bruce Taylor.

COLORADO—Salida, Colo. M. Harold Daniels.

DAKOTA—Kadoka, S.D. J. Wilmer Lambert.

HOUSTON—S.W. area of Houston. Raymond W. McClung.

MISSISSIPPI—Southaven, Miss. W. M. Lynch.

NEVADA-UTAH—Eureka, Nev. Murray J. Pallett.

NEW MEXICO—Los Alamos, N.M. Harold W. Morris.

NEW YORK—Monticello, N.Y. J. H. White.

NORTH CAROLINA—Shelby, N.C. Terrel C. Sanders.

NORTHWESTERN OHIO—Tolledo, Ohio. C. E. Shumake.

SOUTH ARKANSAS—Brinkley, Ark. Thomas M. Hermon. □



Pictured are the Caravan children from Kansas City Hillcrest Church. The first scarving ceremony was held six weeks after organization. Interest and attendance have increased weekly. Seminarian Steve Hobbs is director for the Caravan program. Merlyn H. Klink is pastor.

NEW CHURCHES ORGANIZED

COLORADO, Boulder (Colo.) Palo Park Community. Harold Hughes, pastor. M. Harold Daniels, district superintendent.

FLORIDA, Ft. Myers (Fla.) Palm Beach Boulevard. Paul White, supply pastor. A. Milton Smith, district superintendent.

NORTHWEST, Republic, Wash. Walter Watson, pastor. Raymond Kratzer, district superintendent.

PHILADELPHIA, Philadelphia (Pa.) Calvary. Otis B. Vines, pastor. James E. Hunton, district superintendent.

MOVING MINISTERS

Karl Kaminske from Portage, Pa., to retiring. James Donald Keathley from Mauston, Wis., to Flint (Mich.) Detroit Street.

Earl Kilpatrick from Sault Ste Marie, Mich., to Coldwater, Mich.

Dale Livingston from Spokane (Wash.) Valley to St. Maries, Idaho.

Robert B. Marley from Bonifay, Ala., to Andalusia (Ala.) New Providence.

Clint H. Mitchell from Tyler (Tex.) First to Irving (Tex.) Faith.

YOUTH LEADERS STARTING IN SEPTEMBER TWO NEW PROGRAM ATTRACTIONS

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TOTAL YOUTH PROGRAM SERVICE — a brand-new packet of sponsor motivational aids designed to help leaders provide an aggressive, exciting, and relevant ministry for Nazarene teens. Punched for inserting in binder. Replaces "Teen Guide" and "Direction for Youth Leaders."

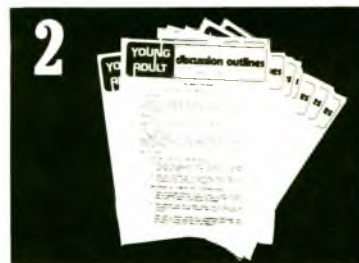
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"Showers of Blessing" PROGRAM SCHEDULE

Dr. William Fisher

June 27—"An Assortment of Saints—Slumbering Saints"

July 4—"Halfway to Freedom"

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NEWS OF REVIVAL

THE LOUISVILLE, GA., CHURCH witnessed an outreach effect on the city of Louisville through a meeting with Rev. and Mrs. Paul Foulter from Warm Springs, Ga. The church was lifted spiritually as people were saved and sanctified. □

A SPECIAL ZONE-WIDE TRAV-

ELING REVIVAL was conducted on the Tennessee District by the Columbia Zone. Six services were planned with different speakers participating in a different church each night.

Zone teens participated in the music with Keith Currie directing the choir each night. Some of the teens were present each night. The zone chairman, Ralph K. Mitchell, reported outstanding results and said

he believed the effect of the meetings would be felt for years. □

A 10-DAY CAMP MEETING was held in the Hobart (Ind.) First Church with the Walker-Dixon Gospelaire. In the final service 25 seekers found spiritual victory.

There were a number of spiritual decisions made during the meeting. Gerald Walworth is pastor. □

REV. A. J. BAUGHEY held a revival meeting at the Leesburg, Fla., church. A number of visiting guests attended and the revival results have continued. The church and Sunday school are showing gains. Rev. William McGuire is pastor. □

OVER 100 PEOPLE sought the Lord during a weekend meeting at the Gallup, N.M., church. Jimmy Dell (Delbridge) of Phoenix was the special worker. He is a layman in the Phoenix Monte Vista Church and was used of the Lord in reaping the harvest of souls in the Gallup church.

Pastor Clarence L. Jennings reports that the church is adding new members on profession of faith. □

DURING A "WEEK OF SPIRITUAL ADVENTURE," the Riverside (Calif.) Arlington Avenue Church saw new people saved. The church experienced refreshing renewal under the ministry of Evangelist Joe Wolpe. Clarence J. Kinzler is pastor. □

THE ALBANY (OHIO) UNION RIDGE CHURCH reports a moving of the Holy Spirit in a recent revival with Rev. Harold Hugus. The meeting ran three weeks.

Souls were saved and sanctified and the church drew close to God. Rev. Leonard McVey is pastor. □

A MEETING AT THE FARMINGTON, ARK., CHURCH was held with Evangelist Harold C. Thompson. Pastor W. O. Thomas reported that many found spiritual victory and the church was uplifted. □

THE KENESAW, NEB., CHURCH had a profitable revival with Rev. J. A. (Jimmie) Allen from Chandler, Okla. His messages were directed to the church. New contacts were made and new people received spiritual help. The church was revived. □

THE SOUTHWESTERN OHIO DISTRICT IMPACT TEAM spent an inspiring weekend in services at the Cincinnati Clifton Avenue Church early this year. Mr. Lewis Curtis is director of the team and Miss Paula Haney leads the music for the group. □

NEW

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The New Ellenton, S.C., church experienced an excellent revival with Rev. T. E. Holcomb of Houston. Many children, teens, and adults received spiritual help around an altar of prayer.

In three and one-half years the church has grown from the twenties in Sunday school attendance to 74 the closing Sunday of the revival. The church is presently averaging in the fifties. God is blessing the church.



The Fairborn (Ohio) Wright View Church reports some outstanding results stemming from the strengths of its Builders Class of young adults. Many of the group have been saved and sanctified.

Ten people from the class have offered their services as teachers in the Sunday school. A missions offering goal of \$400 was surpassed with an offering of \$734.

The class is pictured at a banquet which drew special interest through its pilgrim motif.

TWO CHURCHES

PLEDGE \$100,000 IN JOINT EFFORT

Pasadena (Calif.) First and Bresee churches held a "Shares for Others" Day, May 23. The simultaneous effort of the two churches resulted in a \$100,000 pledge offering for world evangelism.

Guest missionary speakers for the two churches were Dr. Guilford Fitz from South Africa, Rev. and Mrs. Charles Gates from Brazil, and Rev. and Mrs. O. Kleven from Denmark.

Certificates of pledges were received during the day. The final total for First Church indicated giving at \$61,000. Pasadena Bresee reported a total of \$39,000 in pledges.

Dr. Earl G. Lee is pastor of First Church and Dr. Ted E. Martin is pastor of Bresee. The pastors said their congregations were excited and blessed. □

VITAL STATISTICS

DEATHS

REV. CARMON G. SLOAN, SR., 64, retired elder, died Apr. 23 in Lake City, Fla. Funeral services were conducted by Rev. Don L. Newell and Rev. James O. Deal. He is survived by his wife, Lillian; five sons, Carmon, Jr., Paul, John W., James R., and Don J.; two daughters, Mrs. Martha Pate and Mrs. Rebecca Sexton; and 15 grandchildren.

MRS. BERNICE E. MOE, 43, died Apr. 9 in East Detroit, Mich. Funeral services were conducted by Rev. H. L. Woods. Interment was in Knapp, Wis. She is survived by her husband, Cornelius; four sons, Calvin, Daniel, Craig, and Jeff; one daughter, Laurie; her mother; four sisters; and a brother.

MRS. MARY E. MONNETT, 58, died Apr. 26 in Lewisburg, Pa. Funeral services were conducted by Rev. James E. Hunton in Bristol, Pa. Surviving are: her husband, Rev. C. Newton; three daughters, Mrs. Richard J. Meehan, Mrs. Wesley R. Fader, and Mrs. Naomi R. Cain; five grandchildren; her father and three sisters.

SANDRA CAYE LANGFORD, 12, died Apr. 10 in Lakeland, Fla. Funeral services were conducted by Rev. Paul Bickes. She is survived by her parents, Mr. and Mrs. W. B. Langford, Jr.; a sister, Brenda; one brother, Terry; and grandparents.

ROGER G. STAFFORD, 19, died Mar. 9 in Scottsbluff, Neb., as a result of a gunshot wound. A memorial service was conducted by Rev. Glenn I. Lord and Rev. Park D. Burkhart. He is survived by his foster family: Dr. and Mrs. John Floyd, two brothers, and two sisters.

WILLIAM E. WILSON, 52, died Mar. 27 in Topeka, Kans. Funeral services were conducted by Rev. Phillip Riley. Survivors include his wife, Leola; three sons; and four grandchildren.

MRS. JULIA DINSMORE TYSON, 46, died May 3 in Lexington, Ky. Funeral services were conducted by Revs. Dean Baldwin, Earl Frye, and Thomas T. May. Survivors are her husband, Rev. Joseph R.; one daughter, Miss Margaret; three brothers; and three sisters.

MRS. ROBERT (SADIE) PARKER, 68, died Mar. 26 in Bethany, Okla. Funeral services were conducted by Rev. O. A. McGuire. Survivors include her husband, Bob; one daughter, Mrs. Roger (Roseanna) McGuire; and four sons, Robert, Kenneth, Richard, and Cairo.

ROBERT FREY, 65, died Feb. 12 in Schuylkill Haven, Pa. Services were conducted by Rev. Rose Hoffman. Surviving are his wife, two daughters, and five grandchildren.

PETER BROWN, 83, died Feb. 23 in Pottsville, Pa. Funeral services were conducted by Rev. Rose Hoffman. He is survived by his wife,

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Elizabeth; four grandchildren; and two great-grandchildren.

ANTHONY CUCHIARA, 59, died May 6 in Schuylkill Haven, Pa. Services were conducted by Rev. Mrs. Mildred Hoffman. Surviving are his wife, Nancy, two daughters; one son; and one grandson.

WILLIAM EDWARD MALLORY, 64, died May 13 in Vallejo, Calif. Funeral services were conducted by Rev. Donald J. Beecher. He is survived by his wife, Hazel A.; four sons, William E., Walford H., John M., and George W.; three daughters, Mrs. Nancy Stonebrink, Mrs. Judith A. Cottier, and Mrs. Mary Whisenhunt; 22 grandchildren; five great-grandchildren; three brothers; and two sisters.

MRS. AGNES E. APPLGATE, 83, died Mar. 28 in Yucaipa, Calif. Funeral services were conducted by Rev. W. H. Burton. Surviving are one daughter, Mrs. Elsie Weber; six sons, Robert, John, Thomas, Edgar, George, and Gerald; 21 grandchildren; one brother; and two sisters.

REV. SARA ELIZABETH (KUNKLE) BRANDES, 75, died Feb. 25 in Yucaipa, Calif. Funeral services were conducted by Rev. W. H. Burton. She is survived by her husband, Robert; two sisters; and three brothers.

MRS. RUTH MILLER, 72, died Jan. 8 in Alvin, Tex. Interment in Georgia. She is survived by three daughters, Mrs. W. L. Langford, Mrs. Helen Scott, and Mrs. A. C. Smith; two sons, Frank and W. E.; 21 grandchildren; and 28 great-grandchildren.

MRS. MARGARET NIXON, 56, died Mar. 15 in Ocala, Fla. Funeral services were conducted by Dr. William Greathouse. She is survived by her husband, Rev. Clifton B.; three sons, Robert, David, and Wendel; one daughter, Rebecca Sue; and two grandchildren.

GREGG D. CONRAD, 72, died Apr. 7 in Gary, Ind. Funeral services were conducted by Rev. R. V. Schultz in Darlington, Ind. He is survived by his wife, Verna; two sons, Rev. Don E. and Fred M.; one daughter, Mrs. Dallas Sargent; and seven grandchildren.

STEVE PATNODE, 85, died May 14 in Smith Center, Kans. Funeral services were conducted by Rev. Carlton Zehrt and Rev. David Wilson. He is survived by two sons, Gerald and Ivan; three grandchildren; two great-grandchildren; and three sisters.

FRANK MARTIN, 75, died Mar. 31 in Sayre, Okla. Funeral services were conducted by Rev. David Black. Survivors include his wife, Hattie; two sons, Paul and Bobby; and five grandchildren.

BIRTHS

—to Dwight and Lavon (Brown) Delp, Canon City, Colo., a boy, David Edward, Apr. 28.

—to Rev. Paul and Roberta (Roberts) Hoyt, Roseville, Calif., a girl, Melissa Elaine, Apr. 1.

—to Paul and Carolyn Harris, Overland Park, Kans., a boy, Todd Andrew, Feb. 18.

—to LeRoy and Gloria (Klassen) Biggers, Chico, Calif., a boy, Brian LeRoy, May 3.

—to Gary and Linda (Burchett) Banz, Bethany, Okla., a girl, Michelle Rene, May 3.

—to John and Joyce (Toizda) Cokkinis, Brockton, Mass., a girl, Jill Ann, Feb. 28.

—to Norris and Phyllis (Spry) Teague, Frankfort, Ind., a boy, Todd Edwin, May 13.

—to Rod and Nona Garringer, Eaton, Ind., a boy, Chad Lee, May 4.

—to Capt. David L. and Carolyn (Younger) Carpenter, Phoenix, a girl, Caryn Noelle, Apr. 15.

—to Charles and Patty Younger, Boise, Idaho, a boy, Russell Benjamin, Apr. 18.

MARRIAGE

Brenda Gayle Rice, Bethany, Okla., and Barry Ross Meyers, Phoenix, at Bethany, Okla., Mar. 4.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City 64131. George Coulter, Chairman; Samuel Young, Vice-chairman; Edward Lawlor, Secretary; Orville W. Jenkins, V. H. Lewis, Eugene L. Stowe.

NEWS OF RELIGION

"NEW MAN" EMPHASIZED IN OPENING SPEECH AT JERUSALEM CONFERENCE. In his opening remarks to the Jerusalem Conference on Biblical Prophecy, June 15, Dr. Carl F. H. Henry challenged a delegation of several thousand people to "recall our generation to the righteous and just purposes for which God has made man and the cosmos."

Henry lamented the rise of "technocratic specialists at the frontiers of biochemistry and cybernetics" who predict a coming new species of men that will replace the present human being—children born in laboratories without natural parents, computerized learning to replace education and memory, synthetic foods to sustain life a century, life without illness and death without pain.

The speaker declared God desires a new race of men too—even new heavens and a new earth. "But God's new man is one on whose heart the Divine King will inscribe His laws," Dr. Henry said.

The four-day conference featured, in addition to prominent Israeli leaders, such well-known Bible teachers as Dr. Wilbur M. Smith, Rev. John Stott of England, Dr. Harold J. Ockenga, Dr. Charles Feinberg, Dr. Edmund P. Clowney, Dr. John Walvoord, and others. □

SEMINARIANS' DRAFT STATUS STILL UNCERTAIN. Students of divinity schools who do not go into the ministry following seminary days will be eligible for the military draft until they are 35, if a proposal from the Senate Armed Services Committee is enacted into law.

As far as is known, no opportunity was given to seminary representatives or religious leaders to meet the committee before the decisions on the new bill were made.

Recently the House of Representatives voted that students preparing for the ministry would continue to be exempt from the military draft. The House action overrode a recommendation from the House Committee on Armed Services which would have made divinity students subject to the Selective Service draft by repealing their former exemption. □

BETTY OLSEN DIED BY HANDS OF VIET CONG. Confirmation of the death in Vietnam of Miss Betty Olsen of Nyack, N.Y., has reached her mission, the Christian and Missionary Alliance.

A Viet Cong medical doctor who recently defected to South Vietnam has testified that he signed death and burial certificates for the American missionary nurse in July, 1968—five months after her capture at Banmethout during the Tet offensive.

Dr. Nathan Bailey, president of the Alliance, stated in the mission's periodical, the *Alliance Witness*, that "it is with great sadness that we finally accept these substantiated reports as confirmation of many earlier rumors that Betty Olsen died while in the hands of the Viet Cong."

Miss Olsen was the daughter of Rev. and Mrs. Walter Olsen, Alliance missionaries in the African Republic of the Ivory Coast. □

"NATIONAL" TO "CHRISTIAN" FOR HOLINESS ASSOCIATION. Under a provision of the constitution adopted at the one hundred third annual convention in Kansas City, the National Holiness Association became the Christian Holiness Association.

CHA's executive director, Dr. O. Dale Emery, said the new constitution is designed to make the organization more viable for present-day needs.

The name change came with the affiliation of the Canadian Holiness Federation and an increased interest in affiliation by various similar bodies outside the United States. Besides, the name change theologically distinguishes the organization and its doctrinal emphasis on Wesleyan-Arminianism from the "holiness" teaching issuing from Jewish and Eastern religions. □



the answer corner

Conducted by W. T. Purkiser, Editor

■ Just what is Garner Ted Armstrong's religious pitch? ("The World Tomorrow" and Plain Truth). Just what does he believe?

It's a little hard to pin down. The "Radio Church of God" (as the movement is now called) does not publish a single statement of its distinctive teachings.

The major variations of Herbert W. (the father) and Garner Ted (the son) from mainline Christian orthodoxy seem to be:

1. A unitarian view of God in which Christ is not the uniquely and eternally generated Son, but occupies a position which will be shared by all those who are "born of God" at the time of the resurrection. (But see John 1:1, 14; 10:30-33; Philipians 2:6-11; Hebrews 1:1-3, 8; I John 5:20.)

2. A flat denial of the personality of the Holy Spirit. The Holy Spirit is an "it," an influence or a power—not a Person. (But note the personal pronoun Jesus uses in John 14:16-

17, 26; 15:26; 16:7-8, 13-15.)

3. Christians in this world are "begotten" (conceived) of God, but are not "born of God" until they are resurrected. (I John 3:2 says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be.")

4. Saturday is the only Sabbath the Lord recognizes, and those who do not keep the Saturday sabbath cannot be saved. (Yet whenever the day is indicated on which the New Testament church met to worship, it is "the first day"—and see Colossians 2:16-17; Romans 14:4-6.)

5. Great Britain and the United States are "Ephraim" and "Manasseh," of the "10 lost tribes" of Israel. (In spite of the fact that the Old Testament itself regards those who came back from the Captivity as constituting "Israel," and the New Tes-

tament speaks of the Judaism of that day as the "twelve tribes" [Acts 26: 6-7; James 1:1], and calls it "Israel" 75 times.)

Some of these ideas are borrowed from the older Unitarianism, some from Seventh-day Adventism, and some from "British Israelism." Some seem to have been originated by Herbert W. himself.

Underlying it all is the teaching that the whole of historic Christianity is in error, and only this variant movement has the truth. (See Galatians 1:6-9.)

You will find the movement evaluated in the pamphlet by Walter R. Martin, *Herbert W. Armstrong and the Radio Church of God* (available at 60c from the Nazarene Publishing House), and in chapter 6 of John Rice's *False Doctrines Answered from the Scriptures*.

■ Why is entire sanctification a second work of grace?

I'm not sure whether you are asking why God doesn't entirely sanctify the believer at the moment of his conversion, or whether you want to know why I believe the Bible teaches that entire sanctification is a second work of grace.

If it is the first, I can only speculate. It is very likely because one must be born (John 3:3) before he can be baptized (Acts 1:5), and a house must be built before its builder can come to dwell in it.

It is axiomatic that "all things are possible with God," and had He so chosen He could probably have arranged it that conversion and entire sanctification would be simultaneous. That He has not so chosen is the universal testimony of Scripture and Christian experience.

Some people do indeed claim to have "got it all at once," but they are equally insistent that what they got did not include entire sanctification. This, they usually hold, is

something we grow into and never completely obtain in this world.

Recognizing some dispensational differences in the examples of New Testament Christians, it still seems indisputable that the disciples of Jesus were truly converted men during the time they walked with Christ in the flesh (Luke 10:20; John 14:17; 17:6, 10, 14). Yet Jesus promised them the full abiding of the Comforter (John 14:15-17) and prayed that they (and we) might be sanctified (John 17:17, 20). This prayer was fulfilled in Acts 2:1-4, as interpreted by Acts 15:8-9.

Other examples in the Acts show the same structure of Christian experience: Acts 8:5-13 and 14:17; Acts 10:1-2 (certainly not the description of a typical unconverted person) and 34-44; Acts 19:1-5 and 6-7.

Paul's full treatment of sanctification (Romans 5:12—8:13) comes after and builds upon his treatment of justification (3:21—5:11). His call to consecration is based on pre-

vious conversion (Romans 6:13; 12:1-2).

Recognizing that the Epistles of the New Testament are *didache*, not *kerygma* (that is, addressed to Christians, not the unconverted world), the following passages teach the same truth: I Corinthians 3:1-3; II Corinthians 7:1; Galatians 5:17-24; Ephesians 4:20-24; 5:25-27; I Thessalonians 3:10; 4:3-8; 5:23-24; Titus 2:11-14; Hebrews 4:1, 9-11; 6:1-3; 12:14-17; 13:12-13; James 1:8; 4:8; I Peter 1:14-16; II Peter 1:4; I John 1:7; 3:1-3.

For an insight into how outstanding evangelical Christians outside what would be called the "holiness movement" view this matter of a second work of grace, may I commend to you the book by Victor Ray Edman, *They Found the Secret*. Dr. Edman was for many years president of Wheaton College. His book is a worthy successor to Lawson's older volume, *The Deeper Experiences of Famous Christians*.

OF PEOPLE AND PLACES

THE ELKINS (W. VA.) FIRST CHURCH YOUTH refused to accept the idea of the "generation gap." During a youth revival, they selected



Grandma Valentine and Sue Weese

a "Teen-ager of the Week."

Miss Sue Weese, NTF president, presented the honored person to the congregation on the final Sunday of the crusade conducted by Rev. Steven Oliver of Lynchburg, Va.

Mrs. Vada Valentine, better known to the congregation as "Grandmother Valentine," was the selection of the teens. A satin sash with "Teen-ager of the Week" was pinned on and gifts from the youth were presented to her, including a record album containing her favorite song.

The title of "teen-ager" was es-

pecially meaningful to Mrs. Valentine, who since the presentation has celebrated her ninety-second birthday. She is the oldest living member of the church.

Governor Arch Moore of West Virginia sent a personal letter to her after reading the article in the Elkins, W. Va., local newspaper which told of the honor.

TWO OF THE OLDEST CHURCH MEMBERS at Jacksonville (Fla.) Oak Hill Church celebrated their fiftieth wedding anniversary. The couple, Earl and Maggie Daniels, have raised 10 children in this church.

They were members when the church, formerly known as Mallory Memorial, first became Nazarene. All their children are married. The Danielses have 17 grandchildren and two great-grandchildren.

REV. C. C. CHATFIELD reached the 50-year milestone as an ordained minister on May 29. During the years, he has held about 500 revivals and spent 24 years in pastoral ministries at Omaha Central, Winchester (Ind.) First, Fort Wayne (Ind.) First, Corpus Christi (Tex.) First, Elkhart (Ind.) First, and Columbus (Ind.) First.

He and his wife saw many thousands of people kneel at the altar in the churches where they worked. Among the converted, there were those who received calls to special services and are still active as preachers, singers, and missionaries.

Mrs. Chatfield went to her eternal reward in December, 1963. Rev.

Chatfield is now over 75 years of age. He continues to work for God and the church.

ONE HUNDRED Christian Service Training credits were given this year through the program of the New Smyrna Beach (Fla.) First Church. The church has 13 registered teachers, four qualified teachers, and one certified.

In addition, Mrs. Charles Acheson, CST director for the church, reports one churchmanship award given to Mrs. Grace Lowers. The Sunday school superintendent, Houston Toole, is a qualified Sunday school administrator.

Three workers have become registered Sunday school administrators. They are—Houston Toole, Richard Harless, and Mrs. Jean Watson.

15-YEAR PERFECT ATTENDANCE pins were presented to Mrs. Eugene Gray, Sr., and her sons,



Mrs. Gray, center, Keith (left) and Gene (right)

Keith and Gene by the Cattlett, Va., church. Rev. Henry Horton is pastor.

A TREVECCA NAZARENE COLLEGE PROFESSOR, Dr. Wayne Lee, professor and head of the Department of Education and Psychology, has been named an advisor on program and procedures for Webster's International Tutoring System, Inc., of Nashville.

The firm, a private enterprise, is establishing a nationwide chain of neighborhood reading clinics called Webster's Reading Centers. The purpose is to offer assistance and to help correct one of America's major education problems—reading deficiency.


A MORTGAGE-BURNING SERVICE was held at the Willmar, Minn., church on March 14. The church was organized in 1943 and that same year the building was purchased.


Rev. Benjamin Kittering is the

This Adventure Called

MARRIAGE

by
Milo L. Arnold

A

Text



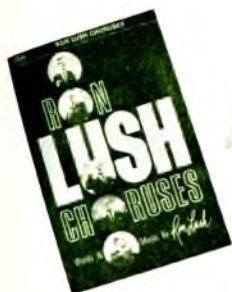
For over a period of three dozen years, Milo Arnold has been listening to marriage partners. From this wealth of counseling experience he has become well-acquainted with the frustrations and problems of married life today. Here he shares some of the frank but wise advice given these couples for "putting one and one together" by giving guideposts for finding the best solutions, achieving happiness, and building a joyous Christian home. Whether "for richer—for poorer, in sickness and in health," time spent with this book can be only "for better," not "for worse."

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present pastor. Abigail Kendall is the only surviving charter member. □

REV. RALPH H. MATTINGLY, pastor of High Point (N.C.) Calvary Church, was elected president of the Piedmont Holiness Association. Rev. Jim Elkes, pastor of the Greensboro (N.C.) First Church, was elected treasurer.

An installation service was held at the conclusion of the indoor camp meeting at First Wesleyan Church in High Point on March 21. □

THE MYRTLE BEACH, S.C., CHURCH has broken attendance and offering records a number of times recently. Rev. T. E. Holcomb conducted a successful revival early this year. Pastor Charles Courtney reports an active youth program under the direction of Mike Courtney. □

A CHECK FOR \$1,000 was received by the Tehachapi, Calif., church recently. The grant was in answer to a request for all new Sunday school equipment including new tables, chairs, and teaching aids.

Pictured are: back row—Orville Collins, district scout executive and scoutmaster; David Boden, Mark Yost, David Rawlings, and Pastor M. V. Scutt; first row—Robert Dost, Randy Collins, Mark Bottrell, and David Mordis.



Mrs. Hauck and Pastor Higdon share the good news of special grant.

Mrs. Audrey Hauck is Sunday school superintendent and Rev. Jerry Higdon is pastor. □

PORT HURON (MICH.) FIRST CHURCH commemorated the fifth anniversary of sponsorship for Boy Scout Troop No. 168. The anniversary was acknowledged as seven boys were promoted to the rank of Eagle Scout. The highest rank awards were given during a special scout Sunday service. □

MOVING MISSIONARIES

Mr. and Mrs. David Blachly, R.D. 4, Box 42, Bel Air, Md. 21014.

Rev. and Mrs. Kenneth Crow, P.O. Box 11037, Unified, Transvaal, Republic of South Africa.

Rev. and Mrs. Harold Hampton, 137 Jeanette Dr., San Antonio 78216.

Dr. and Mrs. Everette Howard, 6355 N. Oak Ave., Temple City, Calif. 91780.

Rev. and Mrs. O. K. Perkinson, Donato Alvarez 884, Buenos Aires, Argentina, South America.

Rev. and Mrs. Louis Ragains, 1434 N. Sierra Bonita, Pasadena, Calif. 91104.

Rev. and Mrs. Jack Riley, 846 E. Ash, Canton, Ill. 61520.

Rev. and Mrs. Dennis Schmelzenbach, P.O. Box 2, Acornhoek, E. Transvaal, Republic of South Africa.

Rev. and Mrs. Elmer Schmelzenbach, P.O. Box 899, Pietersburg, N. Transvaal, Republic of South Africa.

Rev. and Mrs. Harmon Schmelzenbach, P.O. Box 1010, Nampa, Idaho 83651.

Miss Virginia Stimer, P.O. Box 70, Banz, W.H.D., New Guinea.

Rev. and Mrs. John Wise, 427 W. Bennett, Glendora, Calif. 91740.

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"BY ALL MEANS...
SAVE SOME"

LIGHTNING DOES STRIKE TWICE

Johnson Frazee of Scottsdale, Ariz. and his son Ernie are partners in business; and partners in another business too—witnessing for Christ. And this is big business. Here is their story:

Johnson Frazee has found a real ministry in picking up young hitchhikers around Phoenix as he goes and comes from work. He quickly turns his conversation to the Lord.

Ernie has started to do the same. One evening Ernie picked up Mike Johnson and took him home, telling him, all the way, of the love of Christ and the wonderful privileges of grace.

About 10 days later—imagine Mike's surprise, when "hitching" again—he was picked up by Ernie's dad, Johnson Frazee. They had never met. Another of God's coincidences!

Mr. Frazee drove him home, too—telling of the Lord, and stopping to pray with him.

Then Mike admitted that "another guy" had given him "the same 'business'" 10 days before.

After a little good fun about being so "lucky or unlucky" as this, Johnson Frazee invited Mike to the Frazee home—when he could come.

Mike phoned a day or so later. Ernie picked him up—and that day Mike found the Savior. And though Satan has bounced him around a lot, Mike is gaining spiritual strength daily.

I met him in days of revival a few months later. In fact there were several young men in the services during the revival whom father and son had met like this—and two found spiritual help.

Witnessing is such a great way of life—so satisfying!

—Paul Martin
Berkeley, Calif.

CRISIS PASSED FOR EVANGELIST'S SON

Dean Pickering, nine-year-old son of Evangelist R. E. Pickering, sustained serious injuries when he was struck by an auto in Eureka, Mich., May 25. The Pickering family had finished an evening concert at the Eureka church. Dean had some change in his pocket and decided to go across the street to purchase ice cream.

He was struck by an oncoming car. Both of Dean's legs were broken. His spleen and one kidney had to be removed. He was in intensive care for 36 hours following the accident.

Dean was hospitalized at Wayne County General Hospital at Eloise, Mich. He was expected to be confined to the hospital for several weeks. The doctors have given his parents very optimistic reports for his future.

Evangelist Pickering reported that the family would be continuing its concert schedule. □

PENNSYLVANIA SHOPPERS VIEW NAZARENE FILM

Hundreds of shoppers at Neshaming Mall Shopping Center in the area of Bristol, Pa., recently viewed "The Way Out," Nazarene film in living color. The film which answers the question, Who are the Nazarenes? was produced for use on television, in local churches, home mission projects, service clubs, business luncheons, and viewing areas in airports and other transportation centers.

The film introduces the Lanes, a very typical family, living with the same tensions and frustrations that everyone faces today. It shows that through the dynamic power of the Holy Spirit in living experience God is able to assist men in every situation.

Nazarenes from several churches sponsored the showings of the film in the Neshaming Mall. They scheduled presentations through one entire shopping day from 9:30 a.m. to



Scene from "The Way Out"

9 p.m. During the day, 3,000 pieces of literature were also distributed.

Produced by NAVCO, the film can be ordered from the Nazarene Publishing House Film Distribution Center, P.O. Box 527, Kansas City, Mo. 64141. □

A SINCERE THANK-YOU

The devotion of our people everywhere to the world mission of our church is both reassuring and sobering. The Easter Offering for 1971 is no exception. Total offering received to date (June 4) amounts to \$2,571,337.

Our actual target was \$2¾ million, but we feel confident

we should reach this goal soon, for the money keeps coming in daily.

Many thanks for this team effort by our district superintendents, pastors, and people everywhere.

Samuel Young
For the Board of
General Superintendents

PREACHER DIES IN PULPIT

Rev. Herman A. Fisher, 61, died May 16 in the pulpit of the Woodburn, Ore., church, where he was a member. According to the pastor, Rev. Bertrand F. Peterson, Mr. Fisher was halfway through his message as he lifted his hand and said, "The blood of Jesus . . ." then slumped forward, collapsed, and died before completing the sentence.

Funeral services were conducted at the Tillamook, Ore., church. Rev. Bertrand F. Peterson officiated and was assisted in the service by Rev. Lowell C. Ellis.

Surviving are the widow, Mary Alice; the mother, Mrs. Willie Shipley; five sons; two daughters; two brothers; 26 grandchildren; and one great-grandchild.

Mr. Fisher was ordained in 1943 in Kelso, Wash., on the North Pacific District under General Superintendent H. V. Miller in the same class with Missionary E. E. Mosteller of Brazil. He pastored churches in Oregon, Washington, California, Arizona, and North Dakota, and served as an assistant pastor in Honolulu, Hawaii.

He had often expressed to his wife the hope that he could die in the pulpit preaching the gospel! His pastor commented—"And so the Lord crowned his day!" □

SEMINARY MEN ORDAINED IN BRITAIN

Three graduates of the Nazarene Theological Seminary in Kansas City were ordained to the ministry during the British Isles North District Assembly, May 24-25, in the Sharpe Memorial Church, Parkhead, Glasgow, Scotland.

The newly ordained ministers are: Daniel Berg, seminary class of 1969, pastor at Kilmarnock, Scotland;

Colin Robertson, seminary class of 1968, pastor at Dunfermline, Scotland; and

William Rolland, class of 1971, at British Isles Nazarene College, Didsbury, Manchester, England.

General Superintendent George Coulter was the presiding general superintendent. □

MRS. SCHMELZENBACH RECOVERING

In a recent phone conversation, Harmon Schmelenbach reported that his mother, Mrs. Elmer Schmelenbach, is making a remarkable recovery from a recent illness which had confined her to the Johannesburg, South Africa, Hospital on May 15.

She is out of the hospital, has suffered no paralysis, and is responding well to medication. The doctors say it is a real miracle.

The Schmelenbach family expressed their deep gratitude to God and to all the Nazarenes who have prayed for Mrs. Schmelenbach's recovery. Continue to remember her. —Department of World Missions. □

'71 WONDERFUL BOOKS

DOCTRINE AND HOLINESS

BE FILLED WITH THE SPIRIT, by William S. Deal 35c; 3 for \$1.00
The Why . . . When . . . Who . . . Where . . . and How . . . of being filled with the Spirit. Written for distribution, this mini-book is designed for new converts and others needing guidance concerning the Spirit-filled experience and life. 40 pages. Paper, size 4 1/4 x 6".

HEALING THE HURT OF MAN, by J. Glenn Gould \$1.25
Unfolded in four comprehensive chapters is the heart of John Wesley's doctrine and methodology in dealing with the spiritual needs of men. Dr. Gould's concern is that we as a church "get back to John Wesley," theologically and practically. 70 pages. Paper.

INTERPRETING CHRISTIAN HOLINESS, by W. T. Purkiser \$1.25
Dr. Purkiser interprets the theory and practice of holiness in some of its biblical, theological, historical, psychological, and sociological facets. "This is Purkiserian at its best—and that is hard to beat," says Dr. Norman R. Oke. 64 pages. Paper.

STUDIES IN BIBLICAL HOLINESS, by Donald Metz \$4.95
A superior study by an able scholar whose research has been of exceptional depth. The accent is on the biblical basis for the doctrine of holiness. Dr. Metz works from the thesis that an adequate concept of the holiness of God is fundamental for a proper understanding of holiness. 350 pages. Cloth.

EVANGELISM

BOOT TRAINING PACKET, by Don H. Polston 75c
Foreword by Norman P. Grubb

A workbook-style study guide for new converts. It is suggested that it be carried out in a three-month or more class situation. Nine lessons on Sin, Salvation, Security, Scriptures, Service, Holy Spirit, Stewardship, Steadfastness, Sharing. 48 pages. Paper.

PLANNING FOR CHURCH GROWTH, by Bennett Dudney \$1.75
Foreword by Orville W. Jenkins

This is a study with emphasis on lay involvement in evangelism and outreach. It is based on the conviction that growth is God's will for the Church. Designed to involve the decision-making groups of the church, covering: Evangelistic Outreach, Administrative Procedures, Program, and Facilities. A text for Unit 160a. 121 pages. Paper, size 7 x 10". One book needed for each participant.

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W.O.W., prepared by Norm Shoemaker 50c
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other materials needed . . .

VE-24A Life Can Have Meaning booklet (four or five for each teen) 5c; 100 or more, 3c each

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